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The
**Organization of the Ecclesiastical Institutions
of a Metropolitan Community**

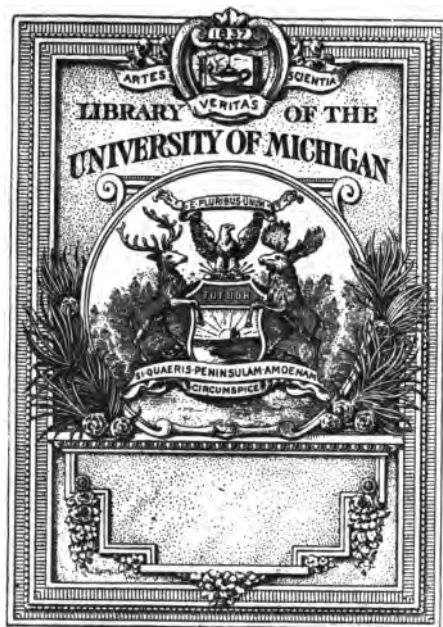
A DISSERTATION
SUBMITTED TO THE FACULTY
BY THE
GRADUATE DIVINITY SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ECCLESIASTICAL SOCIOLOGY

BY
SAMUEL NICHOLAS REEF

1910

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.



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PREFACE.

The task undertaken in the writing of the following pages is one of investigation and organization so as to present as a complete whole the ecclesiastical institutions of Chicago. It has been a most interesting task since nearly all Denominational Families of the United States are represented, each striving to fulfill its mission and realize its ideals.

While much of the data has been taken from secondary sources, the greater part of it comes from original sources. The method of a written list of questions was used to supplement personal inquiry. An extensive list of questions covering all the activities of a local church was sent to a representative church of each denomination. Another list of questions covering the adult male and female and child membership; the attendance at church mornings and evenings of members and non-members; the percentage of members who are unskilled laborers, skilled laborers, professional people, and employers, was sent to every Protestant local church in Chicago. A list of questions was sent also to the settlements, hospitals and other welfare institutions to ascertain what part, if any, the church had in their founding or maintenance. Every Protestant church was asked also concerning any social work it may be doing and for any local publications. A very satisfactory method was that of personal interviews and observation, and personal letters asking a few specific things.

It is the author's hope that this conspectus of the ecclesiastical institutions of Chicago may serve to show how the religious forces are organized in an American metropolitan community; the function of this complex of ecclesiastical structure in the social process; and the relation of the church to society as a whole in this urban community.

My thanks are due many persons for their personal interest and kindly assistance.

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CHAPTER I.

GENERAL DENOMINATIONAL HISTORY OF CHICAGO.

(1) **Religious Origins:** The names of two men occupy a prominent place in the discovery of the site where Chicago now stands: the one was a man of commercial enterprise; while the other was noted for his religious devotion. La Salle was a man of affairs; Father Marquette was a priest. The church and industry were destined to grow together. There is much conjecture about the early missionary efforts. About the year 1823 the site ceased to be called Fort Dearborn and took the name "Chicago." The year previous occurred the first baptism of which we have record. This was administered by a Catholic priest. The next record is that of a baptist minister in whose writings about Chicago appears the following extract: "On the ninth of October, 1825, I preached in English, which, I am informed, was the first sermon ever delivered at or near that place."* In 1826 a Methodist missionary visited Chicago. In 1823 the first Sunday School was organized, which was composed of thirteen pupils and was not under the auspices of any church. Indeed, the year 1823 closed without any organized church in Chicago.

(2) **Ecclesiastical Origins:** The two years, 1833 and 1834, were years in which several churches began. Five different religious bodies effected church organizations. They were, in chronological order, the Catholic, Presbyterian, Baptist, Methodist, and Episcopal. Apparently these denominations supplied the demand for the evangelical type of religion, since during the next twelve years there were no more established, with the exception of the year 1843, when the Evangelical Association and the St. Paul's Evangelical United Church, which now belongs to the German Evangelical Synod of North America, began organized ministrations among the Germans. In 1836 two churches not of the evangelical type gained a foothold: the Unitarian and the Universalist. About the middle of the century a few new denominations began their work in Chicago. The Lutherans effected an organization in 1846, and the first Jewish congregation was organized in 1847. The first synagogue, the Kehillath Anshe Maarabh, which was also the first Jewish house of worship in Illinois, was dedicated in Chicago four years later. In 1850 the Christian Church established itself in Chicago; the next year the first Congregational church was organized, its members having

Andreas. History of Chicago, p. 288.

separated from the Presbyterian church because of the attitude of the Presbyterian church favoring slavery; and the Spiritualists organized their first society the following year.

(3) Suspension of New Ecclesiastical Beginnings: At this time there is an intermission in denominational beginnings in Chicago. For the next quarter of a century no new denomination established itself in Chicago except the United Presbyterian, which began as a mission in 1860.

(4) A Period of Ecclesiastical Organization: The last quarter of the nineteenth century was a period of new denominational enterprises. The growth of the city was so rapid that persons of nearly every ecclesiastical affiliation could be found, and a period of organization followed. In the beginning of this period two independent ecclesiastical organizations took rise: The Central Church, organized in 1875, and the People's Church, organized in 1880. This period seems to have been one of unrest and uncertainty in ecclesiastical affairs.

(5) A Period of Ecclesiastical Development. Since the beginning of the new century down to the present time, there has not been as much activity in the organization of new religious bodies as in the perfecting of the existing organizations and adapting them to the changing social order.

(6) The Multiplication of Religious Denominations. The rapid multiplication of religious denominations in Chicago has not been due to the minute differentiation according to the religious needs of a homogeneous society. Chicago is largely an aggregate of individuals from different parts of the globe and not a genetic society sprung from a common local parentage. In such a society the different methods of satisfying the religious desires have been acquired by the people before coming. It is quite natural, therefore, that each denomination should turn its attention toward the extension of its own organization and the dissemination of its creed. Being a city of rapid growth, churches were often established where there were but few members, and sometimes where there were no members at all, but where the location was thought to be a good one for future progress. These churches were usually supported by a missionary society of the denomination until they became self-supporting. As each new subdivision was thrown open for settlement the different churches were zealous to effect an organization. Thus many communities have more

churches than the community can adequately support. This multiplication of churches in a community has often led to an unwholesome struggle for existence which postponed and retarded integration. Thus, while in many foreign countries these same denominations have attained a high degree of integration in their missionary operations because there was ample room for all, here the congestion of churches has been a barrier to integration. While the religious groups have been compelled to struggle for self-preservation, many of the leaders, both clergy and laity, have realized the social situation which is thwarting their desires as individuals for integration. Also, as in their missionary operations different churches have been led to integrate for the purpose of mutually solving social problems, so here emphasis is being laid on the social function of the church which is a strong factor in integration. As the emphasis is shifted from the technically theological to the social it becomes more nearly possible to find a functional basis for co-operative activity.

CHAPTER II.**THE POLITY OF THE CHURCHES.**

For the purpose of making the polity of the churches of Chicago more comprehensible, it may be well to classify them according to the principle of democracy, beginning with those having the most democratic form of government, and concluding with those having the most absolute.

In such a general classification we find several types of church polity which stand out prominently and about which others may be grouped. These are the Congregational, Presbyterian, Episcopal, and Catholic.

(1) The Congregational Type:**THE CONGREGATIONAL CHURCH.**

The Congregational church polity is the most democratic. Its fundamental principle is that of the complete autonomy of the local church. The local church makes its own by-laws, drafts its own constitution, formulates its own creed, and calls its own minister. Closely connected with the principle of autonomy is that of fellowship. The local churches are organically united in fellowship with one another. There are local, state, and national councils or associations composed of clerical and lay delegates. The Chicago Association of Congregational Churches and Ministers is the local organic link of fellowship. Conferences are held on the first Tuesday in May and October. The fellowship of the local churches is declared in the Illinois Congregational Association, which meets annually. The National Council of Congregational Churches in the United States meets once every three years.

A local organization composed of clergy only is the Congregational Ministers' Union of Chicago and vicinity, which has as its object "to promote Christian fellowship among its members; to contribute to their intellectual and spiritual improvement, and to secure their co-operation in Christian work." The Union meets every Monday, July 1st to August 31st, excepted.

These councils, associations and unions do not have mandatory powers. In harmony with the fundamental principle of Congregational polity the powers of these councils are simply advisory. Of course, if there is notorious departure from the established ecclesiastical customs on the part of any local church it may be excluded from the fellowship. It would then become an independent Congregational church.

Special local councils are called for the purpose of adjust-

ing difficulties that may arise between churches, or members of different churches, or the pastors and laity of a church. They are also called for the purpose of examining, licensing, ordaining and installing pastors. The local church is the unit in Congregational administration. There are usually two organizations, the church and the society. The church is composed of those who have organically united with it and the society includes both the members of the church and those that aid in its support. In the calling of a pastor where both organizations exist, the church issues the call and the society fixes the salary. The ecclesiastical offices of a local church are those of pastor and deacon. Only one order is recognized in the pastorate; the terms elder, presbyter, and bishop being synonymous. The pastor is also a member of the local church with only such powers as other members have. The deacons are lay members who administer the sacraments and supervise the charitable and benevolent activities of the church.

THE BAPTIST CHURCH.

The Baptist polity is like that of the Congregational in being based on the principle of the autonomy of the local church. Each church has complete control of its own affairs. It is the only body having legislative, judicial, and executive powers. Baptists insist upon taking the Bible as the only rule of faith and the New Testament as the guide in a democratic form of church government. There are also local, state, and national associations. In these organizations the principle of fellowship and co-operation is manifested. The local organization is the Chicago Baptist Association which is composed of lay and clerical delegates, and which meets annually. The local churches send letters to this Association concerning their welfare, and denominational statistics are compiled. The regular work of the Association may be seen in its standing committees: Associational Missions; Sunday School Work; Young People's Work; State of Religion in the Churches; Advisory Committee on Councils; Education; and New Churches. "This Association is neither a legislative nor a judicial body. It is simply a meeting by delegates of independent Baptist churches on equal and common grounds that they may know each other's state, that by Christian intercourse and communion in worship their mutual fellowship may be strengthened, and that by combined labors they may strive to promote the cause of truth and righteousness in the world."

Local councils are often called for the purpose of ordaining pastors, formally recognizing churches, and giving advice per-

taining to the fellowship of the churches. The pastors and deacons are the principal officers of the local church, and the pastor is regarded as *primus inter pares*.

The Northern Baptist Convention is a new movement among the Baptist churches of the North. It is composed of delegates from local churches, local associations, state conventions, Baptist educational institutions, and the national Baptist societies. The purpose of the Convention is to provide an organization through which the Regular Baptist Church of the North may express itself as a whole. This need was long felt. The Baptist churches of a certain locality like Chicago could express themselves through their Association; the churches of a state like Illinois could find expression through their State Convention; but there was no way by which the entire body could express itself. How to do this and still preserve the democratic polity, for which the Baptists have always contended so zealously, was the problem. The Northern Baptist Convention is the solution. Its powers are merely advisory but it may exclude from its fellowship any person, association, convention, educational institution, or national society just as a local association may exclude a congregation from its fellowship.

THE SEVENTH DAY BAPTISTS.

These are essentially like the other Baptists and might dwell with them in unity but for the fact that they observe the Seventh Day of the week as the Sabbath, and regard it as the only Sabbath that is recognized in the Holy Scriptures.

There is only one Seventh Day Baptist congregation in Chicago, which meets in the Masonic Temple every Saturday afternoon. It has fellowship with the other local churches of the same denomination through the Seventh Day Baptist General Conference which meets annually.

THE ADVENT CHRISTIAN CHURCH.

The polity of this denomination is also the autonomy of the local church. The local churches are united by conferences.

DISCIPLES OF CHRIST.

The Disciples of Christ have a strict Congregational form of government, maintaining that it is according to the New Testament pattern. Each local church manages its own affairs and there is no other body which has ecclesiastical jurisdiction over it.

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LUTHERAN

In the Lutheran church polity a slight variation from the democratic form begins to be apparent. Although there is complete autonomy of the local church in theory, judicial and executive powers are often conferred upon the synods. There are a number of different Lutheran Synods represented in Chicago. There are also a few independent Lutheran congregations, and the Hague Synod is an independent body; but the remaining synods,—Augustana, Chicago, Danish, Danish United, Iowa, Missouri, Northern Illinois, Norwegian, Norwegian United Church, Ohio, and Slovakian,—are all affiliated with one of the four general bodies,—General Synod, United Synod in the South, General Council, and the Synodical Conference. The polity of the four general bodies is essentially the same.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

This is the Prussian state church in America. Its polity is practically the same as the Lutheran. The districts in Chicago, together with the other districts in the United States, meet in General Conference triennially. This Conference is composed of the presidents of the districts, and both clerical and lay delegates; the clerical representatives being one to every nine clergymen, and the lay representatives one to every nine churches.

ETHICAL CULTURE SOCIETY.

There is one organization of the Society for Ethical Culture in Chicago. The Society is independent as far as looking after its own affairs is concerned. It is affiliated with "The Union of Societies for Ethical Culture" which meets in convention annually.

BRETHREN.

The polity is Congregational, and there is but one congregation in Chicago.

SPIRITUALISTS.

They have a loose Congregational polity.

UNITARIANS.

Each congregation is independent and has complete control of its own local interests. The National Unitarian Conference meets every two years. It has no ecclesiastical power beyond that of giving advice.

THEOSOPHICAL SOCIETY.

The name of the one local organization is the Chicago Theosophical Society. It has a "wisdom religion" society advocating the study of Oriental philosophy. "We are not a church but an organization for the promulgation of philosophy." The preamble of the Theosophical Society states as its objects the following:

(1) "To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or color.

(2) "To investigate unexplained laws of nature and the powers latent in man. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian and demands no assent to any formula of belief as a qualification of membership.

BOHEMIAN CONGREGATION OF FREE THINKERS.

The following is an extract from the platform of the Bohemian Alliance: "We Bohemian Americans, as far as we reject the obsolete church opinions replacing them with the pure scientific concepts of the world and life, organize the Alliance of Free-thinkers for the purpose of assuring to ourselves, to our families, and to human society: happiness and contentment in this life. We are not opposed to the dignified usages such as the naming of children, making funeral speeches, and performing marriage ceremonies by the officers of our organizations, insofar as these acts are free from all mysticism and trivialities. We denounce all ceremonies, based upon superstition and which may convey the idea of any inherent supernatural efficacy."

JEWISH.

Both branches of the Jewish congregations, Orthodox and Reformed, have the complete autonomy of the local congregation. The Orthodox branch has no organic fellowship among the local congregations, but the local congregations of the Reformed branch have organic fellowship in the Union of American Hebrew Congregations, which meets annually.

SEVENTH DAY ADVENTISTS.

The local congregation is an organic part of the State Conference which sends delegates to the General Conference. The General Conference meets annually. The ordained ministers are all traveling evangelists, the local churches being served by their officers.

CHICAGO HEBREW MISSION.

This is an undenominational mission for the purpose of Christianizing the Jews. Its powers are vested in twenty-one trustees. The Reformed Church is among the principal contributors.

CHURCH OF THE NEW JERUSALEM.

In this church (Swedenborgian) the local churches manage their own business. They are united by associations each, of which has a superintendent. The superintendent bears the same relation to the association as the pastor does to his congregation. The general convention is composed of delegates from the associations and from the local churches not connected with the associations.

(2) **The Presbyterian Type:** In the Presbyterian type of church government the principle of the autonomy of the local church does not obtain. It is the first great step in ecclesiastical polity toward a centralized form of government.

THE PRESBYTERIAN CHURCH.

The session, presbytery, synod and general assembly are the four governing bodies of the Presbyterian Church, given in order of their jurisdiction and power.

The session is the central ecclesiastical organizations of the local church. The members of the session are the pastors and the ruling elders, the pastor being moderator ex-officio. The session has charge of the religious and disciplinary interests of the congregation. Appeals from the session may be taken to the presbytery which is composed of representatives of a number of sessions. All the ministers and one ruling elder chosen from each session are members of the presbytery. The presbytery has "to examine and license candidates for the ministry; ordain, install, remove, and judge ministers; decide questions of discipline and doctrine; unite or divide congregations; and condemn erroneous opinions." Cases may be appealed from the presbytery to the synod which consists of lay and clerical representatives of three or more presbyteries. The synod may divide or create new presbyteries and has general supervision over the presbyteries and sessions. The General Assembly is the highest appellate court in the Presbyterian Church. It is composed of representatives, lay and clerical, elected by the synods, and meets annually. It has appellate jurisdiction over the synods, presbyteries, and sessions in matters of doctrine and discipline. The organic union of the

Cumberland Presbyterian Church and the Presbyterian Church in the United States of America was recently effected. The ecclesiastical offices are pastors, ruling elders, and deacons. The New Testament terms, bishop and presbyter, are interpreted as different names for the same office; hence there is but one order in the ministry. The ruling elders have charge of the spiritual interests, and the deacons have charge of the temporal affairs of the church and are ordained by the pastor.

REFORMED CHURCH IN AMERICA.

The polity is very similar to the Presbyterian, even though the terminology is different. The consistory, classis, particular synod, and general synod of the Reformed Church in America correspond to the session, presbytery, synod and general assembly of the Presbyterian church. The churches are affiliated with the Classis of Illinois. The Classis sends delegates to the Particular Synod of Chicago which meets annually, and the Particular Synod is represented in the General Synod which meets once every three years.

REFORMED CHURCH IN THE UNITED STATES.

The polity is like that of the Reformed Church in America. The Chicago churches are affiliated organically with the Chicago Classis, which is a part of the Eastern Synod. The Synod is an organic part of the General Synod which meets triennially.

CHRISTIAN REFORMED CHURCH.

The polity is very similar to that of the other two Reformed Churches.

UNIVERSALIST.

The Universalist polity is more akin to the Presbyterian type than any other. The local churches have charge of their own local affairs and call or dismiss their pastor. They are organized into a state convention, which is composed of both lay and clerical delegates. The state convention has some legislative and judicial power but it is under the general convention which is the supreme legislative, judicial, and executive body.

FRIENDS.

The polity of the Orthodox Friends resembles to some extent the Presbyterian. The term "meeting" is applied to congregations of individuals for religious purposes. The local meetings have ministers who have been acknowledged by the meeting after sufficient evidence of a direct "divine call," and without any ceremony of ordination. The local meetings are united in the monthly

meeting which has disciplinary powers and may recognize or dissolve local meetings. The quarterly meetings have the records of the certificates of ministers. They may hear appeals from and may recognize or dissolve monthly meetings. The yearly meeting is the highest body and is composed of delegates from the quarterly meetings. It has the general supervision over the subordinate meetings and is a court of appeals for any of them. It may also organize or dissolve any subordinate meeting.

(3) The Episcopal Type: The Episcopal type of church government is another step toward a more centralized form in which power is vested not only in associations, councils, and conferences of men but also considerable power is vested in individuals.

PROTESTANT EPISCOPAL.

The parishes have their rectors, church wardens, and vestry. The rector has exclusive charge of the spiritual interests of the parish; the wardens are the representatives of the congregation in the keeping of the records, looking after the charities, and keeping the church in repairs; the vestrymen are the trustees of the property. Each parish in Chicago is an organic part of the Diocese of Chicago, which meets in convention annually, and is composed of lay and clerical delegates. The bishop is the presiding officer and most of the reports are made to him personally. The Diocesan Convention has such legislative power not under the jurisdiction of the general convention by the canons of the church. The Diocese of Chicago is an organic part of the General Convention, which meets triennially and consists of two houses; the House of Bishops, composed of bishops only, and the House of Deputies, composed of four clerical and four lay delegates from each diocese. It is the supreme legislative, judicial, and executive body of the Church. These canonical powers are classified under four heads, (1) the orders of the ministry and the doctrine and worship of the Church; (2) the discipline; (3) the organized bodies and officers of the Church; (4) miscellaneous provisions. Three orders in the ministry are recognized: bishops, priests, and deacons,—the New Testament terms not being interpreted as one and the same order. The bishop is elected by the diocese but is consecrated by bishops. The bishop ordains deacons and priests, licenses lay readers and has charge of the confirmation of members; and the priests who have charge of a parish have exclusive control of the spiritual affairs of the congregation.

REFORMED EPISCOPAL.

This is a modification of the Protestant Episcopal polity "This church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." The church rejects as erroneous the doctrine "that the church of Christ exists only in one order and form of ecclesiastical polity." The synod and general council of the Reformed Episcopal correspond to the diocese and general convention of the Protestant Episcopal. The local parishes in Chicago are a part of the Chicago Synod; and the Chicago Synod forms part of the General Council which consists of but one house where all its members meet together instead of having a separate house of bishops as in the Protestant Episcopal. Another difference between the two bodies is that the Reformed recognize but two orders in the ministry, interpreting "bishop" and "presbyter" as different terms applied to the same office. The bishop is simply first among the presbyters.

METHODIST EPISCOPAL.

The Methodist polity includes a system of conferences: quarterly, district, annual, and general. The quarterly conference is composed of the officers of the local church, such as the pastor, local preachers, class leaders, exhorters, stewards, trustees, Sunday School superintendents, and Epworth League presidents. It has four sessions a year. The presiding elder of the district, or the "district superintendent," as he is now called, is president of all the quarterly conferences in his district. District conferences are held in some localities. They are composed of officers of the local churches and are presided over by a bishop, district superintendent, or elder. There are five Methodist Episcopal annual conferences represented in Chicago: Rock River, Chicago German, Norwegian and Danish, Central Swedish, and the Lexington (colored). The Rock River Conference has three districts in Chicago: Chicago, Chicago Northern, and the Chicago Western. Over each of these districts a superintendent is placed. The Chicago German, the Norwegian and Danish, and the Central Swedish conferences each have one district in Chicago over which a superintendent is placed. The annual conference is composed of all the itinerant ministers within its bounds and a lay representative from each local church elected by the quarterly conference. The annual conference hears appeals from the quarterly conference, examines the characters of its ministers or members, votes ordination for deacon's and elder's orders, and transacts such other

business as pertains to the general welfare of the conference. It is also at the annual conference that the bishops station the ministers, and appoint the district superintendents for a term of six years. The General Conference is the highest legislative, judicial, and executive body. It is composed of clerical and lay delegates. The clerical delegates are elected by the annual conferences immediately preceding the General Conference. About the same time a lay electoral conference is called composed of lay representatives of the local churches. This conference elects the lay delegates to the General Conference. The General Conference meets quadrennially and the bishops are the presiding officers presiding by turn. This conference elects the bishops for a life term, but has recently established the precedent of retiring them on half pay when it desires to do so. It also elects the general officers of the church and controls the general charitable, benevolent, missionary, and educational enterprises. It hears appeals from annual conferences and changes their boundaries or creates new annual conferences. Two orders in the ministry are recognized; elders and deacons. The bishop is simply first among elders. He is also an itinerant, being bishop of the entire church and not of one diocese or conference, but for a limited period he has special supervision over a certain territory.

FREE METHODIST.

This church has no bishops or presiding elders like the Methodist Episcopal. Instead they have general and district superintendents, elected every four years, but they do not have as much power as the bishops and district superintendents of the Methodist Episcopal church.

AFRICAN METHODIST EPISCOPAL ZION.

The polity of this church is quite similar to that of the Methodist Episcopal. Women, however, are ordained as well as men, and lay representation has long been a prominent feature in both the annual and general conferences. The presiding elders are elected by the annual conferences but are nominated by the bishops.

EVANGELICAL ASSOCIATION.

The polity of the Evangelical Association is very similar to the Methodist Episcopal differing in only a few points. It does not have the district or lay-electoral conferences. There is no lay representation in the annual conferences, and the General Conference has but two lay delegates from each annual conference.

These lay delegates are nominated by the quarterly conferences and elected by the annual conferences. The presiding elders are not appointed by the bishops but are elected by the annual conferences. The bishops are elected for a term of four years, but may be re-elected. The churches in Chicago form the Chicago District over which there is a presiding elder. This district is an organic part of the Illinois Conference, which meets annually.

UNITED EVANGELICAL.

This church has a polity very similar to that of the Evangelical Association, and is an outgrowth of it, being a body which separated itself from the Evangelical Association about eighteen years ago. The bishops, however, are eligible to re-election only once without an interval out of the office. Eight successive years, therefore, is as long as a man may serve as bishop at any one time, but may again be elected after an interval out of office. As a rule, the property is deeded to a local trustee board, representing the local church instead of to the conference as in the Evangelical Association.

UNITED BRETHREN IN CHRIST.

They are about the same as the Methodist Episcopal in their system of annual and general conferences. They have lay delegates in the annual as well as in the general conferences. Their bishops are elected for a term of four years, eligible to re-election, and their presiding elders are elected by the annual conferences. The bishops and presiding elders do not have as much power as in the Methodist Episcopal Church.

CHURCH OF GOD.

This polity is akin to the Methodist Episcopal but with a different ecclesiastical nomenclature. They have annual and general "elderships" which correspond to the annual and general conferences. The General Eldership meets triennially.

(4) **The Catholic Type:** The Roman Catholic type is the most centralized of church governments. Enormous powers are vested in individuals, and there is a highly organized hierarchy of administration and authority culminating in one person. Several other religious organizations will be considered under this type because of their centralized form of government.

THE ROMAN CATHOLIC.

Craisson defines the church as a perfect and independent society, external, visible, and indefectible. The term independent is

further interpreted, "a society is independent when it is not subject to the authority of any other society. Now, every person in the world is bound to obey the church in matters pertaining to the sanctificatio animarum. But if no individual is exempt from the authority of the church it is evident that no body of individuals—i. e., no society—is *de jure* exempt from it. The church, therefore, is not subject to civil society but entirely independent of it; nay, more, civil society as far as the sanctificatio animarum is concerned, is subordinate to the church."†

The Catholic Churches in Chicago are part of an international organization having its head at Rome, Italy. This organization is the most highly centralized and powerful ecclesiastical organization in existence. The Roman Pontiff "speaks *ex-cathedra*, and is infallible in himself—i. e., independently of the consent of the church when he proposes to the entire church any doctrine concerning faith and morals, to be believed under pain of heresy."‡ "Catholics are bound to assent to these definitions, not only externally but also internally or mentally."‡ The Sovereign Pontiff has supreme legislative authority over the whole church. "He can enact universal laws relative to divine worship, sacred rites and ceremonies, the government of the clergy, the proper administration of the temporalities of the church, and the like."‡ The immediate advisers of the Pope are the cardinals, who are appointed by the Pope. There are seventy and they constitute the College of Cardinals. The bishops are also appointed by the Pope. They have legislative, judicial, and executive authority in their dioceses, but the exercise of these powers must be in harmony with the universal laws of the church. One of the chief duties of the bishop is "to establish schools in which secular teaching is not opposed to the principles of faith." The bishops are superior to the priests,—the Presbyterian system which makes presbyters equal to bishops is considered heretical. The bishops ordain to the priesthood. Though the Catholic hierarchy is highly centralized in the Pope, even a layman is eligible for election to this highest office in the church. The Pope does not appoint his successor, he being elected by the College of Cardinals. The Archdiocese of Chicago is presided over by an Archbishop and associated with him in administration are a Vicar-General and a Chancellor.

†S. B. Smith. *Elements of Ecclesiastical Law*, 3d edition, p. 80 f.

‡*ibid.* p. 213 f.

THE OLD CATHOLIC CHURCH.

Here the polity differs from the Roman Catholic in that the diocese is the unit, the Pope being recognized merely as a bishop though given the primacy of honor.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

A general conference which meets semi-annually has charge of the general affairs of the church. The Twelve Apostles have charge of the missionaries and preachers. These are organized into companies of seventy, each having seven presidents. The first president of the first seventy is the highest official and has supreme authority. The division of the territory for administrative purposes is into wards and districts, a ward being composed of a meeting house, bishop, and two councillors; and a district composed of a number of wards has a president and a council of twelve who form an ecclesiastical court.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The polity is very much as that of the Church of Jesus Christ of Latter-Day Saints, believing this to have been the polity of the apostolic church and in harmony with the spirit of the New Testament.

In this brief resume of the polity of the churches it is seen that the legislative, judicial, and executive powers are in the hands of the people or the local churches in the Congregational system on the one hand; and in the hands of the highly centralized hierarchy in the Roman Catholic system, on the other hand. Nearly every form of government is represented from the democratic form of Congregationalism to the absolute form of Catholicism.

These two forms of polity which differ so radically in principle may be seen contrasted in a very interesting manner, in the case of the Salvation Army and the Volunteers of America. The latter separated from the former because of their disagreement with the principles of polity.

In the Volunteers of America all laws, rules and usages become operative only by order of the Governing Council; but in the Salvation Army the orders and regulations of Division and Field officers and for soldiers are made by the General. The property of the Volunteers is in the hands of Directors who are Trustees of the Society; but in the Salvation Army the General is the trustee of all funds and property. The General is elected by the soldiers of the Volunteers; but in the Salvation Army the

General must appoint his successor. All the officers and soldiers of the Volunteers are elected; but in the Salvation Army they are all appointed. The Volunteers of all ranks have voice and vote in all conferences, councils and business sessions; but in the Salvation Army the soldiers' meetings are not intended to be meetings for discussion and vote. Thus, these two organizations doing largely the same kind of work are governed in very different ways; the one being highly centralized and the other democratic.

Thus it is seen that in Chicago all phases of church polity are represented from the democratic to the absolute. This has its effect on integration.

(5) Ecclesiastical Polity and Integration: A polity helps to conserve the religious creeds, traditions, customs, and methods of work. When the beliefs and practices of religious groups have advanced to a considerable degree, they become systematized and the persons connected therewith come to have definite relations to one another. This process of the growth of definiteness in structural relations is a gradual one reaching its height in the most absolute form of church polity. Not only does the desire for definiteness in the expression of the creeds and traditions emphasize definiteness of organization to conserve the purity of the beliefs; but definiteness in the organization tends toward a desire for definiteness in expression of creed. So the beliefs effect the ecclesiastical structure which conserves them and the structure affects the beliefs which are being conserved.

The different denominations have their own creeds, traditions, customs and methods of work which have been brought here from all parts of the world. These standards of religious belief and practice often differ very widely from one another. This makes integration difficult in proportion to the inflexibility of the standards. But while the group standards are often incompatible and unsympathetic, the individual standards of many leaders among both clergy and laity are more compatible and sympathetic. The personal standards integrate faster than the group standards.

The more centralized the forms of government, the more inflexible the creeds, traditions, customs, and methods of work may be kept. Here there is organization sufficient to remove any one whose individual standards vary too much from the group standards. Thus, the group standards of those denominations having a hierarchy of ecclesiastical officials are in less danger of being openly disregarded or attacked by its members, both clerical and lay. That becomes praiseworthy which emphasizes adherence to

the group standards, and that becomes blameworthy which disregards or attacks the group standards. Innovation is therefore precarious and changes are made very slowly.

The present creeds, traditions, customs, and methods of work are largely inherited from the past. In the more democratic forms of government where the standards of belief and practice are less effectively conserved and defined, the past is not so potent in ruling the present. But where the polity is more centralized in one or more individuals the standards of the past may be more effectively held in the present. Especially is this true where the standards are considered absolute for all time and in all places. Also, since the ruling group is largely composed of men of age whose tendency is to adhere to the standards of their youth.

Not only is it possible for the past to rule the present in the centralized forms of government, but also the standards of other states or countries may be enforced in the local churches. Thus in the denominations having centralized governments, the integration with other religious groups in the city is more difficult.

CHAPTER III.**INSTITUTIONAL ACTIVITIES.**

The phrase "institutional church," first used, it is believed, by President Tucker of Dartmouth College, applied to Berkeley Temple, Boston, Mass., has recently come into use describing a church that works on all lines of human improvement. The Rev C. A. Dixinson, pastor of Berkeley Temple, Boston, says of the institutional church: "If I were to define it I should say that it is an organization which aims to reach all of the man, and all men, by all means. In other words, it aims to represent Christ on earth, in the sense of representing Him physically, morally and spiritually to the senses of the men and women who live in the present age."*

McCulloch says, "The prime object is to reannex to the church the functions which other bodies have been compelled to fill by its neglect of its duty; and strengthen it by gathering potential Christian elements which under the old system do not come to it, as well as by combining in itself all the claims to public gratitude and interest now shared between the purely ecclesiastical and purely social institutions, or the half-way houses like the Y. M. C. A. It differs from the Y. M. C. A. in not merely furnishing religious atmosphere which may lead to church membership, but enrolling members at once into a real church of Christian work by absorbing the secular features of the other; in a word, to do, without vows or uniforms, what the Catholic Church has always done with its charitable functions,—to make them an integral portion of the church organization."

HALSTED STREET INSTITUTIONAL CHURCH.

(1 **Intitutional Churches:** In 1866 the Halsted Methodist Episcopal Church was organized. This was the result of a Sunday School having been established some time before by a company of people who met in a room above a saloon on Halsted Street. This church did institutional work long before the term "Institutional Church" was invented. It was a pioneer in kindergarten work in Chicago, but this work has been dropped because it has been taken up by one of the public schools in the locality. The following is an outline of the institutional work being done: The Ladies' Aid Society gives a public entertainment every winter, an annual bazaar, rummage sales occasionally, and serves

*W. D. P. Bliss Encyclopedia of Social Reform, p. 734 f.

public dinners every Thursday. Five hundred dollars were raised by the Society one year.

The Sewing School, conducted by students from the Chicago Training School, meets every Saturday afternoon, with an average attendance of about eighty. A manual training class has been conducted.

The Francis Heflin Club, which holds its meetings every Thursday evening, provided a supper and Christmas tree for thirty of the poorer children of the neighborhood.

The Clio Club, which holds its meetings Monday evenings, dressed dolls for a Merry Christmas for the children in Cook County Hospital.

The Sunshine Club is the only one which has maintained its organization for three years.

The Busy Bees, numbering eighteen, learn sewing, fancy work and cooking.

The Willard Club, composed of young ladies, make candy and sew.

The Pansies, composed of twenty-five little girls, learn sewing and cooking.

The Golden Rule Club co-operated with the Ladies' Aid Society.

The Chicago Club, composed of sixteen boys from the ages of twelve to eighteen, states in its constitution that its object is the study of the history and development of Chicago.

Another group of sixteen boys, averaging eleven years, form the Bright Star Club.

Each of these clubs is under the supervision of a director, who, while maintaining a democratic organization, directs its activities.

Three clubs have their meeting places outside the church but are composed of members connected with the church.

The Ninth Ward Men's Improvement Club, composed of the leading business men of the neighborhood, has its meeting place at the church; as also the Juvenile Protective League, No. 2, composed of Catholics, Protestants and Jews, working for the suppression of evils that tend to demoralize children.

A Penny Savings Society teaches thrift by providing means for depositing small sums of money.

The Lunch Rooms serve meals on the cafeteria plan to the factory women. Its managing deaconess is supported by the Clement Bible Class of Austin.

The gymnasium and baths were opened in 1897.



A prominent feature during the summer is the fresh air work. Seventy women, most of them invalids, and children were sent to the country for periods of from one week to two months. About a thousand children were taken to the country for a day's outing and were entertained by some church.

In addition to the settlement feature of the work there is also active religious work, but the ecclesiastical idea is largely eliminated. The pastor said, "We try to eliminate the ecclesiastical in our work here and to promote the Christ spirit. We try to forget that we are Methodists. It has been found advisable to discontinue the Sunday morning service for the last few years to save the energy for other Sunday and week-day activities. The evening services are quite well attended. One of the attractions is the Junior Vested Choir consisting of forty boys and girls.

The Junior Epworth League meets every Sunday morning and is very successful.

The Sunday School meets Sunday afternoons and has an average attendance of from three to four hundred pupils. The Horton Bible Class makes a special study of different parts of the Bible. There are two mission-study classes using such text-books as "The Uplift of China" by Smith.

The Merrill Bible Club has an enrollment of fifteen boys whose purpose is to become intelligent Bible students.

The Epworth League meets every Sunday evening and has an attendance of about sixty during the winter months. During the summer the Sunday evening meeting is adjourned to the street for fifteen minutes where, after a few songs and a short talk, an invitation is given to all to attend the evening service.

The Daily Vacation Bible School is conducted for six weeks every summer under the direction of an inter-denominational committee. The enrollment was about 90.

The Saturday night street meeting has an attendance of about seven hundred. Gospel themes are presented and illustrated by stereopticon pictures.

The Young Women's Christian Association conducted a "drop in" service in connection with the Ladies' Lunch Room during the fall months.

There is also a children's confirmation class in which church doctrine, history, and polity are taught.

A church prayer-meeting is held every Wednesday evening which has an average attendance of about thirty-five.

The Boys' Happy Friday Night reaches many boys who do

not attend Sunday School. A talk on Christian ethics or on some Gospel theme is illustrated by stereopticon pictures.

A pamphlet contains this summary statement: "We have sixty meetings every week, eleven resident workers, ninety non-resident workers, and nine persons, including janitors, giving their entire time to the church. There are forty different organizations in the church with a weekly aggregate attendance of 2,400.

The administrative work of the local church and that of the settlement work are kept separate. The local church has its own treasurer. In the fall of 1903, "a Board of Directors was organized to take charge of the work which is being developed under two general heads of church work proper, and institutional or settlement work."

The Halsted Street Institutional Church is supported by the Chicago City Missionary Society of the Methodist Episcopal Church which contributes three thousand dollars annually, and by voluntary contributions. About seven thousand dollars a year is needed to maintain the institution.

THE INSTITUTIONAL AFRICAN METHODIST EPISCOPAL CHURCH.

"The work is in two sections. The church work is under the direction of regular boards and officers as other religious organizations. It is under the polity and government of the African Methodist Episcopal Church. The settlement activities are denominational and under the control of a Board of Directors, which is made up of twelve members, the larger number not being connected with the Church but friends of the work." The settlement work is similar to that carried on in the Halsted Institutional Church, only not on as large a scale.

(2) Churches Doing Settlement Work: There are a number of churches that do some settlement work, but call themselves neither institutional churches nor settlements. They are churches that are either experimenting in this work or they are trying to minister to a few more needs of the community.

Grace Episcopal Church, located in the down-town section, has moved twice, each time going farther from the business center of the city to the beautiful residence districts. The field has again changed, and boarding house, tenement, slum, and dens of vice have taken the place of prosperous, well-kept houses and lawns. Grace Church, however, has determined to remain in her present location as a down-town church. Her doors are open

every day to all who desire to enter for rest and refreshment. "She wants to make herself more and more efficient in work as well as in worship. Already little children from miserable quarters in basement and slum come to her free kindergarten every day. Sewing and cooking schools are being attended in an increasing number and the work is fast developing along institutional lines." The parish house in connection with the church has been fitted up with club rooms, gymnasium, shower baths, billiard and pool rooms. A roof garden is fitted up for the kindergarten children.

The Emanuel Baptist Church added some unique features during the summer of 1908. The children and mothers were invited to go to the parks; car fare, luncheon and care-takers were provided. They could go every day, no names were taken and no questions asked. They met at the church at nine o'clock every morning. The church building remains open and a matron in uniform is present to look after the comfort of those who may wish to rest in the quiet and comfortable rooms. A reading room also is open to all. Work is secured for the unemployed and a meal can be obtained at any time free of cost.

St. Mary's Roman Catholic Church conducts a day nursery with a daily average of fifteen children. The Paulist Boys' Club have rooms fitted up in the down-town section at 55 Eldredge Court. Its object is "to provide a place where boys residing in the down-town district may meet for recreation and improvement." The club rooms, though meagerly furnished, have books, magazines, games and gymnasium apparatus. In the summer they have outings and in the winter entertainments are given.

St. Basil's Catholic Church provides popular lectures, plays, and entertainments.

There are a few churches which do a certain kind of constructive work, such as the Central Church, which supports a free kindergarten in a section of the city where this training is of great value; the Plymouth Congregational Church maintains a nursery, the Workers Creche; and the Trinity Episcopal has an interesting Neighborhood Guild, and an Industrial School for Girls, which meets Saturday mornings, where poor children are taught housework, dressmaking and cooking.

CHICAGO COMMONS.

(3) Institutions Where Church and Settlement are Separate:
The Chicago Commons though closely connected with the

Tabernacle Church does not claim to be an institutional church. Although the church meets in the same building it is separate from the settlement. Religious work, however, is done. In the Articles of Incorporation its purpose is "to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago." In the pamphlet, "Chicago Commons," December, 1904, these statements appear: "The Tabernacle Church has the use of the whole new building, reared on its old corner, for its services: Sunday School, children's church, and weekly appointments which are independent of and distinct from settlement occasions." Chicago Commons "is not a church, but is a helper of all the churches, and is in active co-operation with the only English-speaking congregation" in the neighborhood.

ABRAHAM LINCOLN CENTER.

"The Abraham Lincoln Center" is the corporate name of an institution chartered under the laws of "educational institutions not for pecuniary profit." The All Souls Church, which accumulated the property and still retains its autonomy as a church, transferred the material plant to the Board of the Abraham Lincoln Center, on condition of being a perpetual tenant free of charge but maintaining its own share of the expenses. It is fair to say that the line of cleavage, should it ever come, is not now much in evidence. "Generally speaking, the Abraham Lincoln Center represents the totality of activities, outside the spiritual and religious activities represented by the Sunday School, pulpit ministries, and attendant activities, which belong to the Church."

CENTRAL SETTLEMENT.

"This settlement is intended to assist in and supplement the work of the Open Church, Methodist Episcopal, of Wabash Ave and Fourteenth Street."

OLIVET INSTITUTE.

The following statement is given by the pastor of the Church: "The administration of the House is not in the hands of the Church and has never been so if you mean by the church the local congregation, the institutional work has grown up about myself as Pastor of the Church but outside of all control of the church membership and officers. It has always been conducted, however, as a part of the church work into which and through which the activities of the Church have been poured along with

the regular religious work." The following is found in the Olivet Institute publication: "The Olivet Institute operates under the authority of the Church Extension Committee of Chicago Presbytery, of which the Olivet Memorial Church is a component part, with its own church officers.

(4) Settlements Founded by Churches: There are several settlements which were founded by churches and maintained by them during the early period of their history. There has been a tendency toward the separation of the church proper from the settlement activities when the latter have grown to large proportions. While the settlement features are for all the people of the neighborhood, the church ministers primarily to those who are of its faith. The success of the settlement work is greater when ecclesiastical considerations do not enter into it.

NEIGHBORHOOD HOUSE.

"It is thirteen years since the kindergarten was started that was the beginning of Neighborhood House, which was supported by the young people of what was then the Universalist Church of Englewood. Boys' and girls' clubs were started, a reading room, manual training and basket weaving classes; all of this work was supported and a good part of the work was done by the young people of the church; and as it became too large for the young people to carry, the church helped. But as it continued to grow it became too large for the church and others outside the church became interested. It came to a time when it was not fair to call it a church work and it was agreed that it was best for the church to give it up; and therefore for the last seven or eight years the financial responsibility has not been in the hands of the church. The Board of Directors are mostly from the neighborhood and the work has become in every sense non-sectarian."

FELLOWSHIP HOUSE.

"All Souls Church built the building now occupied by Fellowship House some fourteen years ago through the active interest of one woman, Mrs. Helen Heath, who died before it was finished. The finances were supplied by All Souls Church for something over ten years, or up to the time of the completion of their own present church building which is arranged to carry along similar work. They then abandoned the building which was bought by a woman who had become greatly interested in the community.

The funds for its maintenance have been secured without any regard to church or denominational lines whatever."

THE FORWARD MOVEMENT.

Founded in 1893 under the auspices of the Methodist Episcopal Church and called Epworth House. In 1896 it became undenominational and independent. Its purpose is "to study and improve the social, industrial, and spiritual conditions of the people in the congested districts of Chicago and other cities."

ELI BATES HOUSE.

This settlement was opened in 1895 under the auspices of Unity Church, Chicago. Its object is "to encourage a higher civic and social life on the North Side and to maintain the center of educational and philanthropic work already established by the Elm Street Settlement."

(5) Other Religious Organizations Founding or Doing Settlement Work:

UNIVERSITY OF CHICAGO SETTLEMENT.

This settlement was founded by the Philanthropic Committee of the Christian Union of the University of Chicago in 1894. Its civic creed expresses its spirit: "God hath made of one blood all nations of men, and we are His children, brothers and sisters all. We are citizens of these United States, and we believe our flag stands for self-sacrifice for the good of all the people. We want, therefore, to be good citizens of our great city, and will show our love for her by our works. Chicago does not ask us to die for her welfare; she asks us to live for her, and so to live and so to act that her government may be pure, her officers honest, and every corner of her territory a place fit to grow the best men and women, who shall rule over her."

FRANCES E. WILLARD SETTLEMENT.

This settlement was founded in 1897 by the Woman's Christian Temperance Union.

FRANCIS E. CLARK SETTLEMENT.

Founded in 1903, and maintained chiefly by the Christian Endeavor Societies and churches, "to furnish Christian example and educational and industrial opportunities."

MARCY HOME.

The Marcy Home is controlled and supported by the Woman's Home Missionary Society of the Methodist Episcopal Church. "Although the pastor is appointed by the conference, the administration of the Home is not, nor has it been, in the hands of the Church."

ASSOCIATION HOUSE.

This was formerly the settlement of the Young Women's Christian Association, founded in 1899 by the American Committee of Y. W. C. A., for the purpose of doing "gospel settlement work for relief, for education, for social entertainment, and for religious strengthening." "The Young Women's work has always been connected with the national organization of the Young Women's Christian Association. During the first year our organization was strictly a Y. W. C. A., but after that the boys were admitted and it was then that the name was changed to Association House. The National Board of the Y. W. C. A. simply acts in the capacity of an advisory committee in connection with the local organization."

THE SALVATION ARMY.

The Salvation Army has developed a unique system of work primarily among the poor and needy classes. The kind of work done will be given in connection with the Volunteers of America who have copied in large part the work of the Salvation Army from which they withdrew.

VOLUNTEERS OF AMERICA.

The institutional or settlement work among the Volunteers of America may be clearly seen by quoting part of a letter written by Major General E. Fielding. The letter was published in a pamphlet entitled, "What We are Doing for God and Country in Chicago."

"We are engaged in an effort to reach, in the most practical manner possible, all classes of poor and needy people in the city of Chicago. Our work might be divided into several different departments:

"(1) There is preventive philanthropy consisting of the following branches:

"(a) A Christian Home for respectable working women, the purpose of which is to give a girl out of employment, a temporary home under the protection and council of a motherly woman, until she succeeds in finding a position. Or to provide a home of ordinary comfort and Christian protection for strangers who come from the country and need a friend in the most critical time of their history. Also to give room and board at a nominal sum, to those whose limited salary will not permit them to pay the usual price charged in the ordinary boarding house.

“(b) A Sewing School for Poor Mothers reaching over one hundred of the poorest and most needy of the levee district of the city, whose lives are entirely void of religious influence, a class of people without this help and brightness, would be counted among the most forlorn and hopeless.

“(c) Relief and Aid Societies established in connection with every Gospel Mission, through which the poor of that district are regularly visited and their circumstances investigated and the relief they stand in need of, promptly given.

“(2) Another special feature is Methods for Direct Philanthropy, consisting of the following branches:

“(a) During the winter months a number of officers are set apart for the express purpose of visiting the poor and needy sections of the city, to hunt out those who are destitute and give them fuel, clothing, food and medical aid.

“(b) A Relief Branch for the purpose of paying the rent for families who are temporarily destitute and dispossessed of their homes by the landlord because of the non-payment of their rent.

“(c) An Employment Department where those temporarily out of work can find employment until we succeed in finding them a permanent situation. We never help a case unless it has been thoroughly investigated and we always assist the needy with the understanding that they are to do all they can to help themselves out of their present difficulties.

“(d) Homes for Homeless Men where a person temporarily out of employment and without means of subsistence may find shelter until they have an opportunity to improve their present circumstances. During one year not less than 123,165 were given shelter, while during the very cold weather, when special conditions made it necessary, we also gave 165,002 meals.

“(e) Our Medical Department in connection with which a number of physicians have very kindly given their services, free of charge, and who treat any destitute cases that may come under our notice

“(f) Relief Stations in the poorest sections of the city, where for a nominal sum poor mothers can purchase clothing for their little ones and through the agency of these stations an incalculable amount of good is done among the families of the poor.

“(3) Another branch is our General Methods of Philanthropy:

"(a) Basket Dinners, sent into the homes of the poor at Christmas time, also a large public dinner to the hungry during the same season.

"(b) A Free Picnic to Newsboys and Street Waifs at Washington Park during the summer.

"(c) The Fresh Air Camp for Poor Mothers and their Children from the slums of Chicago, at a beautiful spot on the bluffs of Lake Michigan, which is owned by the Volunteers and used expressly for this purpose. During the summer over four hundred mothers and their little ones spent not less than two weeks at this place, at our expense.

"(4) Another special department is the Gospel Missions for the conversion of those who are deep in sin. These are established in suitable locations throughout the city, and day and night the people living in these neighborhoods are urged to accept the power of God as the means of helping them to change their course of living."

(6) The Development of the Relation of the Church to Social Service: The great need for institutional or settlement work has grown more urgent since the cities have grown so large and the social relationships have grown so complex. The close relationship of every social institution, custom or belief to the social process as a whole is becoming more and more apparent to those interested in human welfare. It is seen that the social environment may be transformed for the better as well as the physical environment and that causes of misery often lie hidden in a defective and inefficient social regime. But as the evolution of society brought with it the urgent social needs there was no institution adapted to supply them. In Chicago, as in other American cities, the churches were not adapted to do it. They did not have the physical equipment or the necessary training. Furthermore, they inherited a system of belief and practice which was individualistic in point of view. But however ill-adapted the church was to meet the situation, it was not wholly blind to it. Many of the settlements in Chicago were founded by churches or religious organizations. But it must be noted here that the innovations were not a product of the denomination, as such, but of the local church or a society within the local church or an individual. This innovation on the part of the local church, society within the church, or individual is not infrequently looked upon as a departure from the true function of the church. There is thus little integration on the part of churches for social or in-

stitutional work. Even where an organic relation between the settlement and church existed, the tendency has been to differentiate the two until there is no organic connection at all. Instead, therefore, of a local church doing some settlement work developing into an institutional church the institutional phase of it differentiates from the church, and the result is a church as of old adhering to its denominational principles and a settlement democratic in spirit requiring no religious qualifications. In such communities where the settlement work prospers the church finds it hard to maintain itself. In fact, the church often moves to the suburbs where many of its most influential members have gone. Thus, with respect to the congested parts of the city, the movement of the churches and settlements are opposite. That of the settlements is centripetal and that of the churches centrifugal. The churches seek the suburbs and the settlements seek the congested sections of the city. Where the church cannot maintain itself, the settlement thrives; and where the settlement does not think of locating, the church thrives. Thus, as far as the congested parts of the city are concerned the church with its present methods is ill-adapted. There is neither integration of churches with one another for the purpose of ministering to these communities nor is there integration of the churches and the social process of the community as a whole.

(7) The Church and the Masses in Chicago: Does Protestant Chicago reach the masses or is its ministration largely among the more well-to-do classes? If it reaches the masses we would expect, in the first place, that its accommodations are greater where the masses live than where the population is not so dense; and since the masses are largely unskilled laborers we would expect in the second place, that the unskilled laborers are a large part of the membership of the churches. The following special investigation will throw light on the subject:

The social geography of Chicago may be briefly described thus: Chicago is divided into three parts called, North, South, and West Sides. The division is made by the Chicago River with its North and South branches. Each one of these Sides consists largely of good residence sections except that portion lying between Chicago Avenue on the north. Twelfth Street on the South and Center Avenue on the West, and the territory lying along the North and South Branches of the Chicago River. In these congested parts of the city there are few Protestant Churches and most of them are poorly equipped. There has been a general

exodus of the churches from this vicinity to the better residence districts. When asked why the church was moved the answer is usually that the members have nearly all moved to the suburbs and so the property was sold and a new church built in the suburb. It is not unusual to see churches abandoned for religious work and used for other purposes; and others standing empty with a conspicuous sign "For Sale." Seldom is there any attempt made by the church which moved to the suburb to minister to the people left behind in the congested section where efficient ministry is most needed. These congested sections, however, have attracted the Social Settlements with their manifold administrations, for most of the Settlements in Chicago are found there. The Settlements are able to adapt themselves to the social conditions and needs of these communities, being ever sensitive to social changes.

If not many Protestant Churches are found in the congested sections of the city, one would also not expect to find many unskilled laborers who are members of Protestant Churches, for they cannot afford to go to the better parts of the city for church privileges. This has been found to be the case in so far as statistics have been obtainable. A short list of questions embodying the questions of the total number of members and the number of members who are unskilled laborers, was sent to every local Protestant Church in Chicago. Of over seven hundred there were one hundred and sixty-four returns. Most of these returns answered this particular question under consideration. These churches reported a total membership of 45,313. The number of unskilled laborers was only 1,921. The answer "none at all" and "very few" were very frequent. It will thus be seen that a very small percentage of the church membership in the Protestant Churches in Chicago consists of unskilled laborers.

CHAPTER IV.

ECCLESIASTICAL CHARITIES.

(1) **Ecclesiastical and Non-ecclesiastical Charities:** Taking the number of institutions listed in the first seven classes of the last Chicago Charities Directory, 1906, as a basis, we may get a general view of the proportion of ecclesiastical and non-ecclesiastical charitable institutions in Chicago.

Class		Ecclesiastical	Non- Ecclesiastical
Class I.	Care of needy families in their homes	79	65
Class II.	Relief for destitute, neglected and delinquent children.....	21	30
Class III.	Relief in permanent and temporary home for adults.....	25	26
Class IV.	Relief for the sick.....	44	77
Class V.	Blind, deaf mutes, cripples, insane, feeble-minded.....	1	35
Class VI	Treatment of delinquent adults.	8	9
Class VII.	Preventive social work.....	31	90
Total		209	332

It will be seen that about 39 per cent of the institutions listed are directly or indirectly maintained and controlled by ecclesiastical institutions. The line of demarcation between the fields of ecclesiastical and non-ecclesiastical charities in Chicago is sharply drawn only in Class V, which is almost wholly outside the field of ecclesiastical institutions. In Class VI the line of demarcation, though less sharply drawn, shows that only about one-third of the institutions are directly or indirectly maintained and controlled by the ecclesiastical institutions. The figures show that in the other five classes the field is pretty evenly divided between the ecclesiastical and non-ecclesiastical institutions.

The last Chicago Charities Directory issued before the 1906 Directory was twelve years previous, 1894. The classified contents included ten classes:

Class		Ecclesiastical	Non-Ecclesiastical
Class I.	Asylums and homes for children	13	10
Class II.	Day nurseries or creches.....	3	4
Class III.	Fresh air charities.....	2	3
Class IV.	Homes for the aged.....	5	2
Class V.	Homes for women.....	4	4
Class VI.	Homes for reformation.....	1	5
Class VII.	Kindergartens	15	32
Class VIII.	Hospitals, dispensaries, schools for nurses.....	14	38
Class IX.	Relief and labor.....	0	12
Class X.	Protection	0	5
Total		57	115

Here the line of demarcation shows that Class IX and Class X are entirely outside the field of ecclesiastical institutions. Class VI are almost wholly outside, while Class IV is mostly within the field of ecclesiastical institutions. The remaining classes show the field very much divided between the ecclesiastical and non-ecclesiastical agencies. Making a comparison of the two Directories, it is seen that both the ecclesiastical and non-ecclesiastical charitable institutions have grown rapidly in number during the twelve years intervening. But the line of demarcation will show that there were more ecclesiastical institutions caring for children and old people in 1894 than non-ecclesiastical; and in 1906 there were more non-ecclesiastical institutions caring for children and old people than ecclesiastical. In the remaining classes where comparison can be made the proportion was about the same in 1906 as it was in 1894.

(2) **The Support of Ecclesiastical Charities in Chicago:** Since the Jewish charities are administered by secular organizations there are no Jewish ecclesiastical charities, as such. The congregations, as such, though doing some local charity work give to the Associated Jewish Charities only in a few instances. The Appendix of the Reports of the Jewish Charities of Chicago, which gives the receipts, is divided into three parts: Part I. List of subscribers who have increased their subscription. Part II. New subscriptions received. Part III. Subscriptions for the fiscal year. These subscriptions, with but few exceptions, come from individuals and are voluntary gifts.

The Protestant charities are more or less closely connected with the churches. Some of these institutions are supported by the churches directly; others are simply endorsed by the churches, giving their officers the liberty of collecting funds in their parishes; while still others are self-supporting depending only on casual voluntary contributions, income from endowments, and receipts from patients.

The Catholic charities are supported largely in the same way as the Protestant. The cost of conducting the institutions is, as a rule, much lower than those of the Protestants, owing to the services of a large number of sisterhoods and brotherhoods, the members of which devote their lives to this work with little or no remuneration in addition to that of maintenance. A part of the financial burden of some of the inmates in several Catholic charitable institutions in Chicago has been borne by the public. Warner, *American Charities*, seventh edition, page 347, gives the following account of the Chicago Industrial School for Girls:

"In Illinois the constitution forbids public grants to sectarian institutions; but a law was framed providing that a county court might adjudge a girl to be a dependent, commit her to an industrial school, and that school should then be entitled to receive ten dollars a month for her "tuition, care and maintenance," besides an allowance for clothing. After the passage of this act the Chicago Industrial School for Girls was incorporated. Of the nine incorporators and directors, seven were officers and managers of the House of the Good Shepherd; and all the girls committed under the act to the Chicago Industrial School for Girls were placed either in the House of the Good Shepherd or in St. Joseph's Orphan Asylum, both Catholic institutions. Questions as to the legality of such arrangement brought the matter into court; and during the trial it transpired that about seventy-three girls who were committed to the Chicago Industrial School for Girls by the county court were already in the House of the Good Shepherd and the St. Joseph Orphan Asylum at the time of such commitments."

(3) City Organization of Ecclesiastical Charities: The Jewish congregations co-operate systematically with one another through the Associated Jewish Charities of Chicago. The Catholic churches co-operate with one another through their diocesan organizations and through such societies as the St. Vincent de Paul; and the same is true to a great extent of the Episcopal churches. The local churches of each Protestant denomination usually co-oper-

ate with one another within the denomination through their ecclesiastical organizations. There is, however, no organized co-operation with one another among the different denominations of the Protestant churches; and no co-operation between the Catholics and Protestants; or between the Jewish congregations and the Catholics and Protestants. The nearest that the different religious bodies come to co-operate with one another in their charities is what they do through the United Chicago Charities. Here their co-operation consists largely of reporting cases to this central organization for which they cannot or do not wish to provide, and of receiving cases from the organization which are usually directly or indirectly connected with that particular religious body. There are also many churches which do not co-operate at all, being entirely individualistic in their charities. Indeed, most of the co-operation has been individualistic. There is not yet the co-operation of the churches in Chicago which investigates and reports cases and social conditions so that a better knowledge of the charity problems of the city as a whole may be had; and which presents an organized front in fighting vice and crime, poverty and distress, accident and disease, injustice and corruption,—all of which may be immediate or remote causes which make charity necessary.

The present system of Jewish charities in Chicago is an outgrowth of the system of charities as administered by the synagogues. While formerly the charities were administered by the congregations they are now administered by agencies not connected with the synagogues, as such. The Jewish charities therefore, are largely secularized in Chicago. It has also advanced to that stage where the energies are spent more and more in preventive rather than remedial work. Jewish paupers are seldom heard of in Chicago.

The work of the churches as a whole in Chicago, however, has been largely remedial instead of preventive. Among the Protestants there has been considerable activity for the alleviation of suffering. Many charitable institutions have been established. These institutions often form an integral part of the denominational organization, though many of them are non-sectarian. In the process of differentiation there is a tendency for the charitable institutions of Protestant churches to become less an integral part of the denomination. Especially is this true when the institution solicits support from the community in general. While people may be inclined toward the support of a

charitable institution they are averse to support a particular religious system.

The Catholic charitable institutions differ from the Jewish and Protestant in their relation to the church. While the Jewish charitable institutions are separated from the ecclesiastical organizations, and the Protestant charitable institutions tend toward greater separation, the Catholic charitable institutions form an integral part of the ecclesiastical system with no indication toward separation.

(4) Summary of Ecclesiastical Charities: The following is a brief resume of the principal organized charitable activities of the churches of Chicago:

Baptist—

Chicago Baptist Hospital.
The Baptist Old People's Home.
Swedish Baptist Home for the Aged.
The Chicago Baptist Orphanage.

Congregational—

Ministerial Relief Association for the State of Illinois.
Congregational Board of Ministerial Relief.

Catholic—

House of the Good Shepherd.
Mercy Hospital and Orphan Asylum.
St. Joseph's Home for the Aged and Crippled.
Alexian Brothers' Hospital.
Columbus Hospital.
St. Anne's Sanitarium.
St. Anthony de Padua Hospital.
St. Bernard's Hotel Dieu.
St. Elizabeth's Hospital.
St. Joseph's Hospital.
St. Mary's of Nazareth Hospital.
St. Mary's Home for Children and Free Dispensary.
St. Elizabeth's Relief and Aid Society.
Society of St. Vincent de Paul.
St. Joseph's Home, Industrial School for Boys.
Guardian Angel Orphan Asylum (German).
St. Joseph's Orphan Asylum for Girls.
St. Mary's Training School for Boys.
St. Vincent de Paul Home for Boys.
Franciscan Sisters House of Providence.

St. Vincent's Infant Asylum and Maternity Hospital.
Chicago Industrial School for Girls.
Home for the Aged of the Little Sisters of the Poor.
Ladies' Catholic Benevolent Association.
Catholic Benevolent Legion.

Episcopal—

The Chicago Home for Boys.
Relief of Aged and Infirm Clergymen.
Relief of Widows and Orphans of Clergymen.
Champlin Memorial Home for Boys.
Church Home for Aged Persons.

Evangelical Association—

The Chicago Deaconess Hospital.

Lutheran—

Danish Lutheran Orphan Asylum.
Norwegian Lutheran Children's Home.
Ulrich Evangelical Orphan Asylum.
Evangelical Lutheran Old People's Home.
Augustana Hospital.
Norwegian Lutheran Deaconess Hospital.
Norwegian Lutheran Tabitha Hospital.

Methodist Episcopal—

Bethany Home of the Swedish M. E. Church.
Methodist Episcopal Old People's Home.
Wesley Hospital.
Swedish Methodist Aid Association.
Chicago Deaconess Aid Society.
Chicago Deaconess Home.
German Deaconess Home.
Susana Home for Scandinavian Young Women.
The Bethany House for the Aged of the Swedish Methodist Church.
Superannuate's Relief Association.

Presbyterian—

Presbyterian Home for the Aged.
Presbyterian Hospital of the City of Chicago.

CHAPTER V.

THE SUNDAY SCHOOLS.

(1) **The Origin of the Chicago Sunday Schools:** Andreas, in his History of Chicago, Vol. I, page 289, gives the following brief account of the first Sunday School in Chicago: "It was organized on the 19th of August, 1832, by Luther Childs, Mrs. Seth Johnson, Mrs. Charles Taylor, the Misses Noble and Philo Carpenter. The school first assembled in a small frame building then lately erected on the Reservation, near Mr. Noble's house. At this time the building was not completed; it had a floor, was sided up, and had on some of the roof boards, but it was not shingled and had neither windows nor doors. The school afterward met in the fort, at the house of Mr. Brown, at Rev. Jesse Walker's cabin, and in the upper story of P. F. W. Peck's store as occasion offered. Since that 19th of August, 1832, few Sundays have passed without witnessing the assembling of children for religious and moral instruction. The library of this first Sunday School contained about twenty small books, but as there were only thirteen children in the school, each scholar and teacher could have a book. John S. Wright acted as secretary and librarian, and was accustomed to carry the library to and from the temporary place of meeting in his pocket handkerchief."

(2) **Sunday School Associations:** The largest Sunday School organization in Chicago is the Cook County Sunday School Association, which is an outgrowth of the Illinois State Sunday School Convention. The State Sunday School Convention was organized in the city of Dixon in 1859. It was the plan of this convention to organize an association in each county of the state. Accordingly, the same year an organization was effected in Cook County which was known as the Cook County Sunday School Convention. The State Sunday School Convention has met annually since its organization, and the Cook County organization has grown to be the largest and likely the most vigorous of the county organizations. In 1864 a reorganization was effected which resulted in the Chicago Sunday School Union. A number of Sunday School institutes were arranged for at this time. In the fall of the same year a special institute was held, in which the three principal Sunday School organizations working in Cook County participated,—The Sunday School Union, The Cook County Sunday School Convention and The Northwestern Sunday School Teachers' Institute. This institute was held in Chi-

cago and resulted in the consolidation of the three organizations under the name of the Cook County Sunday School Union, which a few years later was changed to the Cook County Sunday School Association, the name by which it is known at present. The principal department of this new organization was the City Department. The city of Chicago is now divided into forty-three districts, each of which has a local organization. This enables the Association to get quite reliable statistics and other information which it desires. The Association was organized to develop, extend, and improve the Sunday School work in Cook County, and to co-operate with the State and National Associations. Article II of the constitution says: "In accomplishing its purpose this Association shall as far as possible co-operate with the Illinois Sunday School Association, provide for the collection, compilation, publication and distribution of statistics and other information relating to the Sunday Schools of Cook County, the holding of superintendents' meetings, and for such other Sunday School institutes, conventions, meetings, as may be provided for in its by-laws or advised by its executive committee."

It is inter-denominational, no creed or other limitations being put upon its membership. Article IV of the constitution says, "All Sunday Schools in Cook County are considered members of this Association and are entitled to all of its privileges." There are three employed officers in the Association,—General Secretary, Adult Field Worker, and Elementary Secretary. The executive committee consists of nineteen elective members, not more than five of which are of the same denomination. The Association has seven departments with a director at the head of each,—elementary, intermediate, adult, home, teacher-training, International Bible Reading Association, and missionary. Within the last two years the Cook County Bible Class Athletic Association has been developed, which is a recognition of the necessity of ministering to the body as well as to the soul. Its growth has been quite phenomenal; in 1907 there were 710 members and in 1908 the membership grew to 2,357, with more than 100 baseball teams in the field at the opening of the season. There are now 14 leagues in Chicago. In its announcement the Association says, "The value of baseball and other forms of sport is apparent to all. The Bible Class Athletic Association does not need to promote athletics, but simply to direct and control this tremendous force and interest in a way that will elevate sports and keep those in our school from going outside to get what we can best supply."

Another organization similar to the Cook County Association though more limited in its scope is the Chicago Congregational Sunday School Association. "The object of the Association shall be to develop the best methods of Sunday School work, and to promote the highest interests of our denominational Sunday Schools." Regular meetings are held in March and November of each year. The Association was organized in 1889 under the name of "Superintendents' and Teachers' Union," subsequently changed to its present name.

There are now about 150 Sunday Schools in the Association with a membership of 31,746. The annual dues for schools having a membership of over two hundred are two dollars; under two hundred, one dollar. Out of this organization has grown the Congregational State Committee on Sunday Schools which has submitted printed reports for the last six or seven years.

The Swedish Baptist Sunday School Union of Illinois was organized about seventeen years ago. "The aim of the Union is both educational and evangelistic. We support, in co-operation with the American Baptist Publication Society, two men; a Sunday School missionary whose work is to organize teachers' institutes and normal classes, and a colporter who works mostly in rural districts."

The formation of an organization similar to the Chicago Congregational S. S. Association is being agitated by the Presbyterians.

(3) The Grading of Sunday Schools: It is well known that the grading of the public schools is far in advance of the grading of the Sunday Schools. The standards of public school education are better defined than the religious, the attendance in the public school is compulsory while the attendance at Sunday School is voluntary; and the public schools have teachers trained for their special work while a great lack of training prevails among the teachers in Sunday Schools. But even if the public schools are far in advance the Sunday Schools are making progress in their grading.

The Cook County Sunday School Association has made a general classification of the Sunday Schools from the standpoint of grading. The "Ten Points of Excellence" is used as the standard. They are the following: (1) Normal Class; (2) Teachers' Meeting; (3) Gradation; (4) General Bible Lessons; (5) Written Work; (6) Clear and Comprehensive Records; (7) Cradle

Roll and Home Department; (8) Benevolence; (9) Rally Day and Citizenship Sunday; (10) Public Confession of Christ. The schools are graded according to the number of points of excellence they have. If they have observed all of them they are called Front Line Schools; if eight or nine, Star Schools; and if six or seven, Banner Schools. In 1905 the number of ten point schools reported was only six; nine point schools, sixteen; eight point schools, thirty-three; seven point schools, forty-one; and six point schools, sixty-two. Thus, there were only 158 Sunday Schools that had more than five points of excellence, and when we observe that this includes not only the Sunday Schools of Chicago but all those of Cook County, the number becomes more strikingly small. Through the efforts of the Cook County Sunday School Association this condition has been somewhat improved as may be seen from the following table:

	1905.	1906.	1907
Ten Point Schools.....	6	8	9
Nine Point Schools.....	16	16	13
Eight Point Schools.....	33	34	22
Seven Point Schools.....	41	69	87
Six Point Schools.....	62	129	108
Total	158	256	239

The Baptists, Methodists, Evangelical Association, and Reformed used principally the International System of Sunday School Lessons. The Presbyterians use both the International and Blakeslee systems; the Congregational Sunday Schools use the International and an independent system; the Lutherans have a system prepared by their Council; and the Jewish and Catholic Sunday Schools have systems of their own.

(4) Adult Bible Classes: In a number of Sunday Schools in Chicago there have been adult Bible classes for many years, but the federation of Bible Classes is a new movement. Its beginning dates back to 1902 when a small company of men became interested in the promotion of such classes. They believed that the organization of such classes would solve the problem of the young men and the young women who are leaving the Sunday School in such large numbers. They also believed that the organization and growth of adult classes in the Sunday Schools would be greatly stimulated if they were federated. At the County Convention held in Moody's church the next year the

subject was discussed. A banquet was given at which two hundred delegates were present, representing forty adult Bible classes. At the State Sunday School Convention held the same year, 1903, a committee was appointed for the purpose of organizing adult classes and specially promoting this phase of Sunday School work. In 1907 this committee began a series of conferences holding one each month in different Sunday School districts of Cook County for the purpose of organizing an adult Bible class in every Sunday School. The International Sunday School Association created an adult department in 1906. The fundamental idea of the relation of the teacher to the class is not "a field to work in" but "a force to work with." Accordingly an organization was mapped out for each adult Bible class which took cognizance of this principle in its division of labor. In its "standard of organization," which is briefly the least possible organization, it provides for the following officers: Teacher, president, vice president, secretary and treasurer. There are three standing committees whose special duty it shall be to solicit members, provide for devotional meetings, and promote the social life of the class. In order that the classes remain distinctly adult no one may become a member who has not reached the age of sixteen. It is thought that the Sunday School has made provision for those under sixteen years of age. In order that a class may receive an International Certificate of Recognition it must also be organically connected with some Sunday School. That the adult Bible class movement has solved the problem to some extent of what to do with the boys and girls in their later teens may be observed in the increase of membership in these classes. In 1903 there was a membership of about 1,500 in Cook County, and in 1908 the number reached about 30,000. It should be noted, however, that this is simply keeping a large number of those that are already in the Sunday School and is not solving the problem of reaching the young men and women who are not connected with any school. It should also be noted that this does not mean that 28,500 boys and girls were gained or held in the Sunday School, for many classes already in existence joined the movement and thereby swelled the numbers so rapidly; but it does indicate that a great need has been supplied by this new movement. "The organized class is a dam across the Sunday School stream that holds the boys and girls to the Sunday School at a time when they are so easily lost from its membership."

(5) **The Home Department:** This department came into be-

ing in response to a need felt by a few active Sunday Schools, and by a slow process of growth and development was finally recognized as an important department. There are many persons unable to attend the Sunday School who are interested in its work, and there are others whom it is possible to interest in Sunday School efforts by taking the literature to their homes and giving them opportunity to participate in the benevolences and other activities of the school. In 1906 the Cook County Sunday School Association created a Home Department but this department has not shown as much vigor and rapid growth as the Adult Bible Class Department. The enrollment in 1906 was 8,668, and in 1907 it was 8,870, being an increase of only 202 in Cook County. This department may help to solve the problem of bringing those who are somewhat interested in Sunday School work into organic connection with it; but it offers no solution for the problem of reaching those who have no interest in it.

The enrollment in the Home Department is very nearly the same as that of the Cradle Roll, with the tendency of a more rapid growth in the latter. In 1906 the Cradle Roll numbered 8,913, being only 245 less than that of the Home Department. In 1907 there was a gain of 202 in the Home Department and 1,117 in the Cradle Roll.

(6) Statistics of the Growth of Protestant Sunday Schools in Chicago:

Year.	Schools.	Scholars.	Received Into Church.	Average Daily Attendance.
1866.....	109	25,635
1875.....	172	42,733	594	35,364
1893.....	629	129,699	5,207	98,673
1894.....	681	158,247	5,222
1895.....	685	147,043	5,442	113,419
1901.....	801	166,025	2,804	125,453
1902.....	808	167,041	3,309	125,310
1903.....	756	163,541	4,117	121,016
1904.....	734	164,567	4,862	119,370
1905.....	733	163,529	5,148	120,816
1906.....	745	167,507	5,028	122,215
1907.....	798	173,333	5,666	125,554
1908.....	767	169,100	6,877	120,545

It will be noticed that during the last decade the Protestant Sunday Schools as a whole have not made any appreciable progress in numerical strength, while during the same period the public schools have continued to grow in numbers.

(7) Differentiation, Integration and Socialization of Sunday Schools: Differentiation of Sunday Schools was correlative with that of the churches for the Sunday School was usually an integral part of the church. Though Sunday Schools were often established where there were no churches, they were usually under the auspices of churches in some community. The establishment of Sunday Schools was one of the methods of missionary work and enterprise, usually with a hope that later a church might be established. Union Sunday Schools, except in a few cases, usually die for lack of support, or they are taken over by some aggressive church.

Integration has made more advancement among the Sunday Schools than among the churches. Attempts have been made toward integrating the churches but none has been successful. With the Sunday Schools the attempts have been quite successful, until at the present time nearly all the Protestant Sunday Schools are federated with one another through the Cook County Sunday School Association.

Socialization also has advanced among the Sunday Schools to some extent in the adult class and athletic movements. Here attention is given to social problems in the case of the former, and the application of Christian principles to sports in the latter. Individual conduct is much emphasized in all classes and social conduct receives some emphasis in the adult classes.

CHAPTER VI.

THE YOUNG PEOPLE'S SOCIETIES.

The Young People's Movement as an organized movement is but little over a quarter of a century old. Local young people's societies, however, were known long before the attempt was made to co-operate with one another through organization. This was especially true in Chicago where there were a number of societies before the Christian Endeavor began its work here. Many of these societies did not unite with the Christian Endeavor until later. The Christian Endeavor being inter-denominational seemed destined to be a great factor in bringing the different denominations closer together. This indeed it did but the movement did not become as general as was at first supposed, for several of the denominations effected young people's organizations. The following churches have organizations of their own: Methodist Episcopal, Protestant Episcopal, Baptist, Evangelical Association, Lutheran, while the Catholic and Jewish churches never considered the question of organically affiliating their young people's organizations with the Christian Endeavor.

The following is a brief historical sketch of the principal young people's organizations in Chicago which are affiliated or which co-operate directly with the churches:

(1) **Christian Endeavor:** The first union meeting of young people's societies in Chicago was held in the First Congregational Church, October 12, 1886. The following year the Chicago Christian Endeavor Union was organized being composed of ten societies: six were Congregational Churches, two in Reformed Episcopal, one in Presbyterian, and one in The Chicago Avenue (Moody's) Church. There were at this time over twenty-five societies within the Union limits which soon joined the Union. Within two years the membership of the Union had grown to over one hundred societies. It was about this time that the Union divided the city into divisions.

The Junior Department was organized in 1889; the Correspondence Literature Exchange, and Missionary Departments in 1891; the Christian Citizenship and Union Temperance Departments in 1893; and the Department of Work among the Sailors in 1894.

The object of the Chicago Christian Endeavor Union as expressed in its constitution is "to stimulate an interest in Young People's Societies of Christian Endeavor throughout its territory,

and to promote their efficiency as factors in Christian life and church work." There are now ten divisions in the Union, each with a local organization similar to that of the Union itself. The work of the Union is divided into nine departments with a superintendent in charge of each one: Junior, Intermediate, Mother's Work, Missionary, Bible Study, Christian Citizenship, Floating Endeavor, Prayer Meeting, and Look Out. The work of these departments is such as is indicated by their names. There are, however, some distinctive features of which special mention may be made. The Christian Citizenship Department organized a class for the study of some of the public institutions. Several institutions such as the County Jail, Municipal Lodging House, Bridewell, and Water Works were visited. In connection with the Junior Department an organization was effected called the Young People's Training Commission. This organization, consisting of a committee from the Chicago Christian Endeavor Union and the Baptist Young People's Union has for its purpose the development of a training school for workers among the older young people as well as among Juniors.

In the Cook County Hospital a number of services were held, entertainments given, flowers, tracts and Bibles distributed.

(2) **Epworth League:** This is a Methodist institution. The first attempt of the Methodist Episcopal Church in Chicago and vicinity to organize its young people was in the fall of 1883, when the Young People's Alliance was organized. The Epworth League was the result of the consolidation of the Young People's Methodist Alliance with four other similar Methodist organizations. This took place in 1889 and was officially approved by the General Conference of 1892. In Chicago there is not one city Epworth League organization but there are three district organizations corresponding to the three church districts.

(3) **The Baptist Young People's Union:** The Chicago Association is a part of the Baptist Young People's Union of America, which was organized in 1891 for the purpose of "the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations." The Chicago Association was organized about the same time as the Baptist Young People's Union of America. In Chicago there are also four districts, each of which

has its own organization. The same democratic relation prevails among the different Young People's societies and organizations as among the Baptist churches.

(4) **Luther League:** The Luther League of Chicago was organized before the Luther League of America. In 1893 two young men from New York, who were Luther League workers in their city, made their headquarters at the Seminary Hotel, which was conducted for the purpose of accommodating Lutheran visitors at the World's Fair. Up to this time the Luther League movement was unknown in the Middle West. Rev. F. E. Jensen, a student at the Seminary, was in charge of the Hotel. He was very much interested in the Christian Endeavor organizing societies among the Lutheran young people. The two visitors from New York told him of the Luther League movement in the East and persuaded him to attempt such an organization in Chicago. He soon overcame a strong prejudice against a purely Lutheran organization on the one hand, and against any general Lutheran young people's organization. Soon representatives from thirteen different Lutheran societies were officially appointed to make arrangements for the "First Grand Assembly of Lutheran Young People" for the purpose of organizing a central organization of Lutheran young people's societies in Chicago. A little later, April 14, 1894, representatives of nine societies with power to act drafted a constitution, signed it, and became its charter members.

All the synods of the Lutheran Church, except the Missouri Synod, have young people's societies in the Luther League of Chicago. The Missouri Synod has a young men's society called the Concordia League, which has a membership of about seven hundred; and there is also an Augustana League, which is an organization of young people's societies of the Augustana Swedish Synod.

The activities of the Luther League of Chicago may be seen by quoting directly from the constitution: The objects of the Luther League are "To encourage the formation of young people's societies in all the Lutheran congregations in this city.

"To stimulate the various young people's societies to a greater activity in their various churches; to assist in keeping the young people confirmed in the church true to their confirmation vows; to promote the study of God's Word; to secure the active co-operation and assistance of the young people to their pastors in maintaining and advancing their local church work.

"To create a strong bond of friendship among the members of the various societies.

"To protect and guard our young people against dangerous and vicious influences of various unchurchly and unbelieving associations surrounding them."

An annual business convention is held in January and rallies are held on the North, South and West Sides of the city semi-annually in May and November. A vice president has charge of each Side of the city. The programs consist of devotional exercises, an address and musical numbers, after which a social meeting is held. There are also meetings in March, June, September and December, to which each local League is expected to send at least two delegates. The League did some work in the Lutheran hospitals of the city and held noon-day services in the down-town district during the Lenten season.

(5) The Chicago Local Assembly of the Brotherhood of St. Andrew: The Brotherhood of St. Andrew was organized in a Bible class of young men taught by James L. Houghteling in the St. James Parish, Chicago, November 30, 1883. "In its inception it was an effort to meet what was apparently a temporary condition which confronted a single group of young men, but the movement grew until in 1886 a national organization was formed. The methods are simple and direct. Two rules are observed: First, to pray daily for the spread of Christ's kingdom among men; and second, to make an earnest effort each week to bring some man nearer to Christ through His Church."

"The result of the work of the young men in St. James Parish Chicago, was to awaken a new interest in the services of the Church and at the end of the second year they had brought to the rector to be presented to the bishop for confirmation, forty men."

There were 28 Chapters in 1907 that paid dues to the Chicago Local Assembly. The number of members in Chicago is about five hundred.

The following suggestions by the secretary to the Chapters indicate the scope of the practical activities of the Brotherhood: "Start a men's Bible class. Begin now to work on a confirmation campaign. Try a house to house canvass to build up men's attendance at service. Have Sunday evening services for men. Read the 'Cross' in your own Chapter meetings. Have special devotional services during Lent. Make a special effort to interest

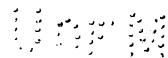
men during the Lenten Season. Take a man to Church with you every Sunday."

(6) The Young People's Alliance: This is an institution of the Evangelical Association. Its Constitution was drafted in 1891 and approved by the General Conference in the fall of the same year. The Chicago Union Young People's Alliance was organized three years later "to bring about a closer relationship among the various local young people's societies in the churches of the Evangelical Association in Chicago, as also the securing of unity of action of any project which might be undertaken." There are now fourteen societies in the Union. The chief project carried out was the establishment of a mission in Logan Square which now has a membership of about seventy and a Sunday School enrollment of nearly five hundred.

(7) Young Men's Presbyterian Union of Chicago: This organization was effected in 1902 by a number of devotional, educational and social young men's societies of the Presbyterian Church in Chicago. "The object is to establish fraternal relations between the members of the young men's Bible classes, clubs, and kindred organizations in the various Presbyterian Churches of Chicago and vicinity; to broaden the knowledge and efforts of young men along the line of intelligent Christian citizenship; to enlarge and improve the work of existing organizations and assist in the establishment of new ones; and to do everything possible to strengthen fellowship and friendship among Presbyterian young men."

(8) The Young Men's Methodist Union of Chicago: This Union was organized June 17, 1907, for the purpose of arousing and utilizing the physical, mental, and social nature as well as the spiritual. Its object as expressed in the constitution is "to promote spiritual life, good fellowship and denominational loyalty and to stimulate all forms of healthful Christian activity and social service among young men in the Methodist Episcopal Churches of the three Chicago districts by facilitating concerted action and mutual helpfulness among already existing Men's Bible Classes, Athletic Clubs, Social Clubs, Brotherhoods and the like, and by organizing special work for men in any church where it may be needed."

The scope of the activities may be seen from the following statements: "The Union does not seek to supplant or control local organizations, or to interfere with the local activities and



plans of existing Bible Classes, Brotherhoods, Athletic Clubs, etc., but aims to stimulate all kinds of work for men and to facilitate concerted action in the great general enterprises of Christian men.

"It seeks to federate all existing men's organizations and to establish special work for men where it may be needed through the Department of Organization.

"It endeavors to promote systematic Bible study and to further the spiritual life among men through the Department of Bible Study.

"It arranges social gatherings, fellowship meetings, athletic contests, etc., and fosters denominational loyalty through the Department of Fellowship.

"It disseminates information as to needed civic reforms and hopes to secure the hearty co-operation of Methodist men in the interest of civic righteousness through the Department of Citizenship."

The control of the Union is in the hands of a Board of Delegates consisting of delegates of affiliated organizations, nine ministerial delegates chosen by the Chicago Methodist Episcopal Preachers' Meeting, and nine at large chosen by the Board of Delegates.

(9) The Young Men's Christian Association: The Young Men's Christian Association of Chicago was organized in March, 1859, and in 1861 was granted a special charter by the General Assembly of Illinois. From 1861 to 1870 Mr. Dwight L. Moody served as the first paid officer, then known as Librarian and later as president of the Association. The first educational classes were conducted in 1882. Up to this time the chief efforts of the Association were directed toward evangelism. Not much progress had been made toward specialization. A Sunday School for the Chinese was held and also street and jail meetings, while more than a dozen organizations shared the rooms with them. At present the work of the Association is divided into four sections, each in charge of a committee. (1) Religious Work; (2) Educational Work; (3) Physical; and (4) Social Work and Employment. "The Chicago Association, in the development of this specialized fourfold work, has not abated one jot from the zeal for the conversion of men, which characterized its earlier years." During the year 1907 the religious meetings and Bible classes had a total attendance of 60,097; the educational class attendance was 206,418; and the attendance at gymnasium classes totalled 95,-

454. The natatoriums were used 174,238 times, and 2,495 young men were directed to carefully selected boarding places. The entertainments had an attendance of 18,048, and the receptions and socials an attendance of 14,285. Employment was found for 448 men and boys.

In 1888 a metropolitan form of organization was effected by which all the Y. M. C. A. work of the city is controlled by a single Board of Managers. According to the constitution, "The Board of Managers shall be composed of 22 members, including the General Secretary ex-officio; not less than two and not more than four of them shall be from the following denominations: Presbyterian, Baptist, Methodist, Episcopal, Congregational, Protestant Episcopal, and Reformed Episcopal."

There are now twenty-six departments in the Chicago Association: five are for general work, four for railroad work, sixteen for student work, and one for the management of the Athletic Field at Ravenswood.

The membership of the Chicago Association is composed of active and associate members. The constitutional requirements are, "Any man over sixteen years of age who is a member in good standing of an evangelical church may become an active member." This is a modification of the previous constitution which qualified "evangelical church" by "which holds the doctrines of justification by faith in Christ alone."

"Any man over sixteen years of age, who is of good moral character may become an associate member." In the previous constitution the clause "who is of good moral character," did not appear.

Up to 1904 the membership is given in one number, no detailed statistics of men and boys, active and associate members being given in the records. The following is a brief statistical survey since 1897:

	Members.
1898.....	5,932
1899.....	6,765
1900.....	7,121
1902.....	8,409

	Men		Boys	
	Active Members.	Associate Members.	Active Members.	Associate Members.
1904.....	2,559	3,654	309	759
1905.....	2,781	3,748	487	939
1906.....	2,781	3,965	529	1,110
1907.....	2,739	3,649	387	723
1908.....	2,079	3,539	350	553

The spirit and policy of the Chicago Association may be seen in an extract from one of the Annual Reports: "The Young Men's Christian Association of Chicago is mindful of its representative character. It is frankly Christian. It does not apologize for, nor does it defend its faith; it seeks to make that faith regnant in the lives of men. It stands for the common faith of the evangelical churches, all of which are represented in its membership. It is not organized as a forum of theological discussion or controversy, but as a force of affirmative effort. It is a practical expression of the real unity of our faith, a point of contact and co-operation for men of all branches of the church."

That the character of the organization may remain Christian, and that it should remain in intimate touch with the church and since the active members only have a vote, Article Nine of the Constitution says: "The provision of this Constitution by which none but active members in good standing of evangelical churches may become active members, shall never be annulled." But in order that men who are not church members of an evangelical denomination and who have a good moral character may enjoy the advantages of the Association, the associate membership has been established. It will be noticed that the associate members are in the majority.

(10) **The Young Women's Christian Association:** "The object of this Association shall be to promote the moral, religious, intellectual, and temporal welfare of women, especially women who are dependent on their own exertions for support." As far as the management of the Association is concerned it is quite in ter-denominational. Article III of the Constitution says, "To become an active member and entitle one to vote at any meeting or have any voice in the management or disposition of the property of the Association or hold office, she must have been elected as a delegate to the Association by some Christian Church in Illinois, and be also an honorary life member or an associate member." Any girl, however, over fifteen years of age and of good

moral character may become an associate member by paying one dollar, but she does not have the right to vote or hold office. The Association seeks to minister to all the needs of the young women. The scope of their activity may be seen by their standing committees which are the following: Religious, Employment, Visitation of the Sick, House, Admitting, Purchasing, Auditing, Finance, Entertainment and Reception, Library, Educational, West Side Branch, Travelers' Aid, Nominating, Publishing, and Membership.

(11) **Catholic Sodalties:** There are many sodalties differing according to sex and age. They have independent organizations and are under the spiritual direction of a priest and attending mass in a body. Sometimes in addition to the spiritual activities there are also institutional activities. The sodalties are found in practically every parish.

(12) **The Young Men's Institute:** This is a Catholic organization. "Its objects are mutual aid and benevolence, the moral, social and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country in accordance with its motto: "Pro Deo, Pro Patria."

CHAPTER VII.

CHURCH ACTIVITIES AMONG THE FOREIGNERS IN CHICAGO.

(1) **Denominational City Missionary Societies:** The following is a brief resume of the principal denominational City Missionary Societies and independent missions among the foreigners.

CONGREGATIONAL.

The Chicago City Missionary Society is an auxiliary of the Illinois Home Missionary Society with certain conditions: the Chicago City Missionary Society must report to the Illinois Home Missionary Society, and both societies must assist one another financially according to their ability. "All Home Missionary work within the limits of the city of Chicago shall be committed to the care of the Chicago City Missionary Society, and shall be done by it and through it"; and annually there must be a joint meeting of the directors of the two societies for the consideration of mutual interests. The Society was organized in 1882 with the appointment of seven men called "An executive Committee of Missionary Effort in Chicago and Vicinity."

It will thus be noticed that the work was not limited to foreigners, and the line of least resistance has since proved to be among those who are not distinctly foreigners. The Society labors among Germans and Scandinavians, but these can scarcely be called foreigners for most of them have been born here or have been naturalized long ago.

The following is a yearly summary of the work done by the Society:

Churches and missions under Society's care.....	43
Ministers and visitors employed.....	46
Sermons preached	3,067
Pastoral calls reported	18,650
Funerals conducted	120
Marriages performed	57
Weekly meetings attended by pastors and visitors.	250
Average attendance Sunday morning services.....	1,783
Average attendance Sunday evening services.....	2,552
Weekly attendance at Christian Endeavor services.	1,441
Weekly attendance at Industrial Schools.....	364
Weekly attendance at Sunday Schools.....	6,173
Added to membership of aided churches:	
By confession	322
By letter	145

Money received during the year..... \$60,397.00

Money expended \$55,438.00

In answer to the question, "What has proved your most successful field of labor," the answer was given, "Some do better one year and others another."

PRESBYTERIAN.

The Presbyterian work in Chicago among foreigners is directed by the Church Extension Committee of the Presbytery of Chicago. The Statistical Report for the year ending April 1 1908, gives the following summary of its work for the year:

Name, Italian Church; paid helpers, one; nationality, Italian; nature of work, church; church members, 143; average attendance, 75; auxiliary work, evening school in winter.

Name, Taylor Street Italian Mission; paid helpers, one; nationality, Italian; nature of work, mission; average attendance, 35; auxiliary work, night school, sewing class.

Name, Bohemian Mission; nationality, Bohemian; nature of work, mission; church members, 51; average attendance, 65.

Name, May Street Bohemian Mission; paid helpers, one; nationality, Bohemian; nature of work, kindergarten; average attendance, 65; auxiliary work, mothers' evening, boys' and girls' clubs, evening classes.

Name, Chinese Mission; nationality, Chinese; nature of work, mission; auxiliary work, afternoon and evening school.

Name, Slavic Mission; paid helpers, one; nationality, Slavic; nature of work, mission; church members, 48 adherents; average attendance, 35.

Name, Persian Mission; nationality, Persian; nature of work, mission; average attendance, 75; auxiliary work, Fraternal Society.

Name, Olivet Mission; paid helpers, 5; nationality, German and Scandinavian; nature of work, Institutional Church; church members, 369; average attendance, 289; auxiliary work, fifty different organizations.

Name, Foster Mission; paid helpers, 2; nationality, Scandinavian, Irish, Jewish; nature of work, Institutional Mission; church members, 19; average attendance, 80; auxiliary work, five auxiliary societies.

Name, Erie Chapel; paid helpers, 2; nationality, German and Scandinavian; nature of work, Institutional Mission; average attendance, 150; auxiliary work, nine auxiliary societies.

The most successful field of labor among foreigners for the Presbyterians has been among the Italians

Another feature of the Presbyterian work in Chicago is the establishment of a school for the training of Christian workers. This school was opened in October, 1908. Its purpose is stated thus in the "Preliminary Announcement": "The need has long been felt of a Training School for Presbyterian women who desire to engage in Christian work. It is believed there are hundreds of young women eager to devote themselves to definite Christian service as Bible readers, Church visitors and pastor's assistants. The call for trained workers is great and increasing. Provision has now been made for such persons by the establishment of a Training School which will offer superior opportunities for the study of the Bible and approved methods of religious work."

METHODIST.

The Methodist Episcopal Church is striving to unify all its missionary activities in Cook County. The Chicago Home Missionary and Church Extension Society is doing some work among the French, Italian, German, Bohemian, and Scandinavian peoples; most of the work, however, among the Germans and Scandinavians cannot be called work among the foreigners. The amount of money expended annually by this Society is about \$15,000, which is raised by the Board of Home Missions. The Secretary of this Society says, "Protestantism is wickedly negligent among these foreign peoples." The most successful work among foreign speaking peoples for the Methodists has been among the Germans.

The Chicago Training School for City, Home, and Foreign Missions was organized in 1886 under the patronage of the Rock River Conference to which it reports annually. At first there was a course of but one year devoted almost entirely to the study of the English Bible. The courses at present have been lengthened to two years, and other educational work has been added as also physical culture and music. There is another feature of the work that is beginning to receive greater emphasis,—the actual practice in Christian work carried on in the various fields in Chicago, such as the study of social conditions, industrial betterment, and visitation work. "The aim of the School is to afford young women the opportunity of thoroughly preparing themselves for all lines of Christian work, whether that work be in

connection with some secular pursuit or whether it be special work."

BAPTIST.

The Baptist City Mission Society gave pastoral aid to the following churches: Bohemian Baptist, Center Avenue Norwegian, Chinese Mission, Ogden Avenue, Gross Park German, Humboldt Park Scandinavian, Immanuel Bohemian, Logan Square, Italian Mission, Third German, Trinity Baptist, and the Polish Baptist. The most successful field of labor among the foreigners for the Baptists has been among the Bohemians.

The Women's Baptist Home Mission Society, realizing the need of trained missionaries early in the history of the Society, organized the Baptist Missionary Training School in 1881. The spirit, scope of work, and the aims of the school may be seen in the following quotation from its Bulletin: "From its organization, September 5, 1881, to June 30, 1907, closing the twenty-sixth year, the school enrolled 772 students; seven Afro-Americans, ninety Germans, five Swiss, seventy Swedes, twenty-two Danes, nine Norwegians, six Mexicans, three Jews, two Hollanders, one Icclander, four Bohemians, two Finlanders, two Poles, one Chinese, one Hungarian, one Slovak, two Cubans, one Central American, one Syrian, one Italian. Besides familiarity with the Bible and skill in applying its truths to the varied circumstances of all classes of people, our missionaries need some knowledge of the structure of the body, the laws of health, the prevention of disease, the care of the sick, the preparation of wholesome food and healthful clothing—in short, of everything that enters into the question of intelligent Christian home-making, developing in the women a sense of the obligations resting upon them as wives and mothers, teaching them how to discharge these duties, and training the children to habits of cleanliness, truthfulness, honesty, industry, politeness, and purity as the outgrowth of true religion. To which end the Bible is the source of wisdom, the handbook of instruction, the "law and the testimony."

LUTHERAN.

The Norwegian Synod maintains a pastor who "devotes his entire time to visiting the inmates of the various institutions and hospitals in the city, to offer them his advice and guidance both temporally and spiritually."

EVANGELICAL ASSOCIATION.

Like a number of the denominations which do not have a large representation in Chicago the Evangelical Association does not have a City Missionary Society. This work is done by a society having jurisdiction over a larger territory. In the Evangelical Association it is done by the Illinois Conference. A beginning was made among the Italians a few years ago largely through the initiative of the Young People's Alliance. The Mission is in charge of a young Italian minister. The expenses are about \$1,500 a year, which is raised by gifts from the General Missionary Society, Chicago Union of Young People's Alliances, and by voluntary contributions. The foreign membership for 1908 was 41, and the number of converts was 75.

UNITED EVANGELICAL.

The answer received from the United Evangelical Church is typical of the condition and attitude of a number of other churches: "I am sorry to say that we are doing practically nothing for the evangelization of the foreigners in our city."

This communication comes from the Catholic New Church Messenger: "Our Church is engaged principally in ministering to the spiritual wants of its members and is not making any aggressive effort to reach the masses of foreigners."

(2) Independent Societies: Armour Mission works among Germans, Scandinavians, Irish, Colored, and Scotch; most of which are Americanized. Out of the thirty-eight workers there are only three that are foreign born. The amount of money expended for the year 1907-08 was about \$1,700, not including salaries. This is raised largely by endowment.

The Chinese Christian Union of Chicago for the Chinese states its object thus: "To give the Chinese the benefits of Christian friendship; in business, in education, in moral and Gospel teaching and in whatever ways they may be ministered unto, in a Christian spirit without any denominational or personal bias." Their plan is, "To have Union Headquarters at which the Chinese may gather, socially, for instruction, advice and general helpfulness." Divisions of the Union School are held each Sabbath at 3:00 P. M. and 7:00 P. M.; regular preaching services in Chinese are held each Sabbath at 6:00 P. M.; and classes, open and free to all Chinese, are taught in various studies each Monday from 7:00 to 9:00 P. M.

The following quotation from the annual report will show in a general way the amount of work done:

Number enrolled in the afternoon division.....	108
Number enrolled in the evening division.....	120
Number enrolled in the Monday Classes since October	38

Entire enrollment	266
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Treasurer's Statement.

Cash received during the year.....	\$1,776.54
Cash paid out.....	1,700.77

Balance in the Treasury.....	\$75.77
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(3) The Scope of the Work Among Foreigners: The scope of the work among foreigners ranges from pure evangelism to settlement work. From the standpoint of the institution the success of the work of the church among foreigners in Chicago has not been very successful. The church of today in Chicago has a new problem in its work among foreigners from the church of yesterday. While formerly the immigration was largely from Northern and Western Europe, it is now from Southern and Eastern Europe. The former immigrants were thrifty and intelligent, entering all the occupations, and soon owning their own homes in the residence sections of the city. Many of these immigrants had religious training before coming and were prepared to take up religious work.

From the institutional standpoint the missionary work among these immigrants was very successful. The churches established in the good residence sections were almost sure to become self-supporting. A large number of the most successful churches of the present were aided in their beginning by a missionary society. The methods used in organizing religious work among those immigrants are inadequate for doing successful work among the present immigrants. The immigrants from Southern and Eastern Europe are not the intelligent and aggressive peoples who soon own their own home and Americanize in a short time. A church established among them in the congested parts of the city does not thrive and become self-supporting as it did among the former immigrants. Indeed, when the same methods are used which were formerly successful, it is almost impossible to reach them at all. The problem has not yet been thoroughly studied, and it is probable that not much will be accomplished without con-

siderable change of method which will adapt the institution to the people, and without a larger co-operation of at least the principal denominations represented in the city.

(4) Co-operation of the Churches in Christianizing and Americanizing the Foreign Population of Chicago: There is very little co-operation of the different denominations in Chicago in the work of Christianizing and Americanizing the foreign populations of the city. No one denomination has made a scientific attempt to study the problem, and much less has there been a co-operative attempt. But the churches are not dead to the situation. There are signs of their awakening to the fact that Chicago has a foreign problem of very great complexity. The co-operation of the different denominations in their missionary efforts in foreign countries may yet suggest the advantage of doing so here. During the summer of 1908 several meetings were held, composed of representatives of the Baptist, Congregational, Presbyterian, Methodist, and Christian City Missionary Societies. At the meeting held May 16, 1908, the following action was taken:

“First, that the various city missionary societies of the city of Chicago proceed to take steps looking toward a larger co-operation:

“(1) In the evangelization of the foreign people of Chicago.

“(2) In the maintenance of religious work in congested sections of the city.

“(3) In the establishment of churches in new territory.

“Second, that for the carrying out of this policy it is recommended that there be established a permanent council composed of representatives of the various co-operating city mission societies, each such representation to consist of six persons.

“Third, that the various city missionary societies be requested to appoint their members of such a council in time for its first meeting to be held June 11, at 1:00 P. M.”

Several meetings were held but no far-reaching results were secured.

CHAPTER VIII.

ECCLESIASTICAL ORGANIZATION AND THE SOCIAL PROCESS.

In the preceding chapters the ecclesiastical organizations in Chicago have been presented descriptively and analytically; and the relation of the different organizations to one another has been synthesized. It now remains to consider a larger analysis and synthesis of the relation of ecclesiastical organizations to the social process as a whole.

(1) The Thesis: The thesis of the chapter is that from the social point of view ecclesiastical organization serves the ends of a dynamic society when it is on a democratic and functional basis

(2) Modern Society Dynamic: Modern society is not static; it is dynamic. New discoveries and inventions in every field of science are accelerating the evolution of society in a way which is unparalleled in history. The principle of causation is being recognized not only in the physical domain but also in the biological, psychical, and social domains. No domain is too sacred for honest and thorough investigation. Indeed, this is necessary to make the most rapid progress. The scientific spirit has led to a thorough study of the fundamentals of the different domains, resulting in the recognition of a unity and relationship among them. New discoveries in any one of the domains has its effect on all the others, producing a dynamic process of high degree. Especially is this evident in the domain of the social. The fundamentals of society are receiving a thorough investigation; social institutions of every type are being studied; none is exempt. This study shows that the principle of causation is operative among social institutions as well as among chemical elements or physical substances. The close causal relationship existing among the different types of social institutions is becoming more and more apparent. This should be recognized also in the development of ecclesiastical institutions.

(3) A Principle Formulated: As a result of this fundamental recognition in the investigation and study of ecclesiastical organization the following principle has been formulated: In those ecclesiastical organizations having a dogmatic structural basis and those having a centralized form of government, the tendency is for the present ecclesiastical customs and beliefs to be controlled by the past, and those of one community by those of another; and for the institution to become an end in itself.

(4) Relation Between Structure and Content: While there is a close relation between social structure and its content they are two factors in a process, both of which must be considered to understand the process. The ecclesiastical structure and the content of ecclesiastical structure develop together, the one influencing the other.

(5) Relationship of Religious Workers Made Definite by Ecclesiastical Structure: Ecclesiastical structure makes the relationship of religious workers definite. In the democratic organizations the relationship is one of equality while in the centralized bodies it is one of superiority and inferiority. The former is a regime of contract while the latter is one of status. In the regime of status obedience of inferiors to superiors in office is made obligatory. It is an important observance which is greatly strengthened by requiring vows of obedience of those directly engaged in ecclesiastical work. This makes the structure stable and gives it permanence. Those high in authority are usually of advanced age, whose interests are with the existing order while the rank and file of ecclesiastical workers who feel the burdens and needs of the local community find it difficult in their position to introduce innovations. Change in the ecclesiastical structure, therefore, comes very slowly.

(6) Ecclesiastical Structure Fosters and Conserves Formulated Beliefs: Structure fosters a belief making it stronger while it functions, and after it ceases to function it is still conserved because the structure serves as an environment favorable to its continuation. A doctrine functioning well in society can live in the social environment as it is, but if in addition there is a structural organization specially favoring it, the doctrine will be made much stronger. If the structural environment is strong enough the doctrine may still be conserved in the community after it ceases to function there. The more centralized the ecclesiastical system the more definitely are the beliefs formulated. Disagreement or uncertainty in questions of belief is decided by those in authority. The structure is then at their command to silence further discussion, to compel assent, or to remove those from the group who do not accept the decisions which now become group standards. These declarations in matters of belief are considered absolute and unchanging. Thus the structure conserves the formulated beliefs which were handed down from the past.

(7) Ecclesiastical Structure Manifests the Group Instinct for Self-preservation: Social groups as well as individuals have an instinct for self-preservation. As the structure grows in complexity the parts become more and more dependent upon one another. Their life is dependent on the life of the whole. This is especially true of ecclesiastical groups where the interests are so much a part of the emotional life. A group spirit is easily fostered and the group point of view becomes dominant among its members. The weaker structural parts are fostered by the whole and become less dependent on themselves. But the social body is not like the biological, for each part is endowed with intelligence and some degree of self-direction. In the ecclesiastical group the parts also struggle to make themselves secure. While the parts all have a common interest in the whole, each has also its own special interest. The special interest becomes its *raison d'être*; and those dependent on the part will have an additional incentive to maintain the interest because of such dependence. Thus, the inter-relation of interests in a complex ecclesiastical organization becomes the basis of making the structure an end in itself.

(8) Structure as an End in Itself: The higher up in an official hierarchy a class finds itself the more its interests demand attention to the structure in which it is so favorably situated. Aversion to change becomes a habit of mind and structural conservatism a policy. Each class receives its advancement from some higher class and is under its authority. The theory of the higher class becomes that of the lower. Loyalty to the institution involves the advocacy of such measures which will preserve and strengthen the regime of status. Success comes to be measured in terms of institutional growth; and the building up of the Kingdom of God, the building up of the institution. Thus, by almost imperceptible gradations ecclesiastical structure becomes an end as well as a means. But the most potent cause of the tendency toward making the structure an end is the supernatural sanction of structure.

(9) Supernatural Sanction of Ecclesiastical Structure: But there is another important factor which enters into a consideration of the relation of ecclesiastical structure to the social process. It may be considered a further development of the group instinct for self-preservation. Any social structure having supernatural sanction has a very potent factor for the preservation of its ex-

isting regime. It may be a very potent factor for decay also, but as such it is a decay of the whole institution because of its failure of adaptation in a dynamic society. In political institutions the monarchy will not be overthrown as long as the people believe in the divine right of kings; but the monarchy as a whole with its regime of status may be losing its power among nations. It is not surprising that the tendency in ecclesiastical institutions should be toward the strengthening of its structure by holding for it some form of supernatural sanction; even the church building has become specially sacred. This tendency is found also among democratic ecclesiastical bodies to some extent. While the democratic organizations lay claim to a New Testament pattern in their structure, the highly centralized organizations lay claim to apostolic succession. Nearly all churches find some justification for their particular form of structure in the practices of the primitive church. The implication in most cases is that as there is to be found in the Bible the true doctrines unto salvation so also there is to be found the true ecclesiastical structure. In either case there is reference to a standard of absolute authority rather than a functional standard.

(10) The Function of Ecclesiastical Organization. Religion regarded as the natural growth of the human soul is a most important factor in the progress of the human race. The function of ecclesiastical organization is not to maintain inflexible organic human relationships, or a regime of status strengthened by supernatural sanction in which the structure becomes the end; but it is to be a means by which religion may be fostered and have full and free expression so that it may be most effective in accelerating the progress of the human race.

It may express itself in many different ways, from various forms of private and public worship to an intelligent study and efficient use of scientific methods for social amelioration. For adequate expression in so many different ways more or less organization is necessary according to the individual and social needs. The chief function of the church in one community may be inspirational, while that of another may be institutional. It is the function of the church to do the next thing which it is necessary to do for the most rapid social progress whether it be purely inspirational or purely institutional. The organization must therefore be adaptable to the conditions of each community and be recognized as a means to an end.

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